

PLAYING AT LIFE
WITH BOYS AND GIRLS
BY
HON. O. HAWTHORNE

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Looking at Life

WITH BOYS AND GIRLS

MARION O. HAWTHORNE



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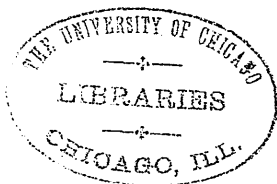
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HAWTHORNE
LOOKING AT LIFE

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CHAPTER I

WHAT DO YOU SEE?

"Blessed *are* the eyes which see the things that ye see"—
Luke 10. 23.

"DID you see that new building going up on the corner of Pine Street?" asked John of his friend.

"Yes," answered Frank, "it was so much fun to watch those great derricks at work that I could hardly tear myself away. They certainly work like human beings."

"There's a keen new Wild West show in town," said Bill to Alfred. "It's at the Adelphi Theater."

"I noticed the smartest new dress in Phillip's store window," Emily was remarking to Gladys. "And it's only ten dollars. Perhaps mother will get it for me."

"Were you so interested in shop windows that you didn't even see that tree in the park which has turned such a gorgeous red and yellow?" replied her seat mate.

"Isn't it disgusting we have to walk to school down such a horrid street with all those ramshackle tenements in a row?" said Grace with a shrug of her dainty shoulders.

"Yes," replied Dorothy. "I wish our town would do something about it. They certainly are a shame and a disgrace. Just think of all the people who have to live in such places!"

Jane listened quietly, then added, "But did you notice the red geranium in the front window of one of those old places? And the clean white window

curtains? Somebody's making a brave fight against circumstances, I should say. That's worth noticing too."

So ran the conversation as a group of junior high-school students entered the church where their week-day church-school class was being held.

Miss Merrill, who had been quietly listening with a whimsical smile on her face, opened the class session by remarking: "Seven people walked down a very ordinary street, past a little park and through the business section of a town on their way to school one morning, and each saw a very different thing. Do you suppose that if we discovered how each one of us really looked at life itself we would find as many and as interesting different viewpoints?"

"We might perhaps find out how other people have looked at life too and what difference their way of looking at life has made to themselves and to others," suggested Emily.

"I suppose the way a fellow really looks at life does make some difference as to what his future will be," said Phil, thoughtfully. "It would be interesting to get better acquainted with each other by understanding what each of us is really thinking about and the different ways we look at important things."

Because Phil was a leader they all admired, because the most of them were really thinking this would be an interesting way to get acquainted with each other, and because they all knew it would be interesting to find out what Miss Merrill thought about a lot of things, they decided that as a class group they would spend some time *looking at life* together. Accordingly they began to make a list

of some of the things they would like to find out within the next few months.

These were some of the things they decided they would like to investigate:

1. Find out what the different members of the class are really most interested in, and why.

2. Find out some ways in which each of the class is shortsighted and how this trouble might be remedied.

3. Discuss why it is important to give one's attention to the most beautiful and the most worth-while things in life.

4. Find out how we can best prepare to find our work in the world and get ready for it.

5. Try to get everybody in the class to see school in a better light.

6. Try to find out how we can best understand the viewpoint of those we do not like, or with whom we disagree.

7. Discuss how to discover real friends and then how to keep them.

8. Discover, if we can, what are some of the most important things our city and nation need, and then how we can do our part to bring them about.

9. Discover what kind of world we want for the future and what we can do to help realize our dream.

The class appointed a Worship Committee to plan occasional services of worship for the session; and a Program Committee to decide what they should do for the rest of the hour. Under Miss Merrill's leadership, they planned what the class should do from week to week, as they looked at life together from its many different angles.

Perhaps you would like to follow a similar plan

and decide just which of the different suggestions given in this book you would like to put into effect from week to week. If so, you will need to appoint your committees and decide what you would like to think through together first.

TWO PEOPLE "SEE THE WORLD"

John Gaunt had saved his money for five years in order that he might take a trip around the world. At last came the day when he had enough money to make the trip third class, so he set out upon his journey, sailing from New York harbor.

On the ocean he saw much more than the silent stretches of the Atlantic. In his imagination he saw many of the travelers he had read or heard about while he was in school. He saw Columbus pointing, and saying to his crew, "Sail on! Sail on! Sail on!"; he saw proud Spanish galleons laden with gold from Spain; he saw bands of Christian pilgrims going to a land where they might worship as they thought right. He saw a steamboat wheezing along; wheezing—but introducing a new era of navigation. He saw the boat behind which dragged the Atlantic cable which was to connect the hemispheres.

Emily Richie sailed on the same boat with John Gaunt. She had a first-class stateroom and spent her time dancing and playing cards. But the Atlantic did not stir her imagination as it did John's. She only yawned and said, "Did you ever see so much water before in all your life?"

John spent a month in Paris. He visited the Pantheon, France's Westminster; he spent a whole day at the beautiful park, the Champ de Mars, where the Eiffel Tower stands; he went to church at

the famous Cathedrale de Notre Dame, and lingered awhile to think over the story of the poor hunchback who rang the bells there centuries before. But the Louvre attracted him most. He marveled at the craftsmanship that had chiseled the Venus de Milo from marble; and at the artist's touch that had made "Mona Lisa" immortal on a piece of canvas. He stood before Millet's "Angelus" and bowed in reverent worship, feeling God's presence there in the room with him.

Emily also visited the Louvre. But she saw in the statue of Venus de Milo only a cracked piece of marble and could not help wondering what had happened to the arms! Of "Mona Lisa" she said: "Oh, what an ugly picture! and think of its being stolen three times! Who would ever want that?" And the "Angelus" meant to her "only some more of those poor farmers' wives who have to work in the fields."

John's time was getting short and his purse empty, but he was determined that nothing should keep him from attending the Passion Play at Oberammergau. During the ten days he watched the play he was thrilled by the stately music of the orchestra and the chorus; by the earnestness and the sincerity of the actors, but most of all was he thrilled by the sacred story of Christ's matchless life of service and sacrifice, re-enacted by these simple-hearted peasant people in fulfillment of their religious vow.

But Emily Richie, after one day of the Play, said she was tired of all that "church music and long beards" and went on to Berlin where she might hear some "jazz" and see a good "show."

When the Play was finished John's savings were so

depleted that he could make only a hurried trip to India. He loved the moving throngs at Bombay and the temple crowds at Calcutta; he thought the Post Office at Bombay was the most beautiful he had ever seen. In China he watched with keen interest the many worshipers at a pagoda he visited and wondered what the secret of their religious devotion could be. But when Emily saw these same crowds she only exclaimed, "The dirty, wretched heathen!"

As John sailed home across the Pacific, its deep blue waters blending with the brilliant blue of the heavens, its calmness and its beauty made him think of God, and the Creator of all this beauty and power seemed very close to him. But the little society girl was too worn out from the continuous round of parties she had been attending to pay any attention to the enriching and liberating experiences the others were having.

Back again in the United States, John started eastward across the country to his home. One morning, he stood at the brink of the yawning chasm of the Grand Canyon of the Colorado. A full mile below him raged the Colorado, a steep, dangerous trail leading from where he stood to its banks. Across his mind there came a picture of the first white man to see the canyon, Garcia de Lopez, who had come from Mexico to find a route to the sea. His attention was diverted for a moment from his dreams of the past by a shrill "So this is the Grand Canyon? Well, let's go and get a bridge game started." Emily, too, was on her way home.

So John returned to New York, a different and bigger person than when he had left, for his eyes

had been open to see the glory and the wonder of some of the best sights the world had to offer. The eyes of his imagination had enriched his physical vision.

But poor little Emily Richie! She had come back very much the same little narrow self as when she started, for she had carried along with her only her small everyday round of trifling amusements. She too had looked out upon the world, but with eyes that see not.

HOW DO THINGS LOOK TO YOU?

What do you think of the world in which you live? How does it look to you? Are you proud of the fact that your city has the finest park system in the country, that your church is the most beautiful in your city, that your high school has a championship football team? On the other hand, how do you feel about the fact that several factories in your city employ children for long hours every day, that young girls are not safe on your streets after dark, that Negroes are not given a fair chance in the social life of your church or school?

Turn your attention to some of the unpleasant conditions that may exist in your neighborhood, in your home, school, or country. What do you think of the conditions in the following list? As you read the list try to find the conditions that are good and desirable; those that are harmful; those that should be promoted and those that should be corrected or discontinued. Discuss the list with your classmates.

1. Stray dogs and cats are mistreated in my neighborhood.
2. My church is open only on Sunday, and for prayer meeting once a week.

3. Some of my young friends smoke cigarettes.
4. John's father lets him drive their car, though he is not of legal age to drive.
5. Boys play football and baseball in the streets where autos are parked.
6. Boys and girls quit school before they have finished the eighth grade.
7. Both boys and girls serve as Junior Police to direct school children at busy street intersections.
8. The moving-picture theaters are open on Sunday.
9. The speed limit in our neighborhood is fifteen miles an hour.
10. One of my friends tries to convince me that only sissies go to church and pray.
11. My father doesn't give me an allowance.
12. Some of my friends have dropped out of church school.
13. A man in my block keeps a "still" in his cellar.
14. Some people in my neighborhood don't clear their sidewalks during the winter.
15. One of my teachers is easily annoyed; she becomes angry at the slightest provocation, so we do little things to tease her.

WHAT IS THE MATTER WITH YOUR EYESIGHT?

What are some of the difficulties that people have in seeing things straight and in the right perspective? What would you say were the eye difficulties of the following:

1. Sam's father gave him a dollar and expected that it would last a week. But that very day Sam noticed several things in the drug-store window that he wanted, so he bought them: a favorite magazine,

a new bulb for his flashlight, an automobile map of his state, and, last but not least, some candy. His dollar dwindled to twenty-five cents, and this was all the money he had to spend for the rest of the week.

How would you diagnose Sam's eyesight?

Was his father's eyesight defective in any way?

Would it be better for Sam if his father should give him, say, ten cents a day? Why, or why not?

What cure would you recommend for Sam?

2. Ellen's chief ambition was to get all A's on her report card at the end of the school year. She studied all the time in order to get the very best marks. She seldom attended any parties and she very rarely "looked" at a boy. She wouldn't even help her mother. Her constant excuse was, "I've got to study." She finished the year with all A's on her report card.

Was Ellen's eyesight good?

What was she gaining?

What was she losing?

What would you suggest?

3. Dan was a clever boy. He had cultivated the gift of appearing to be studying when he wasn't; of seeming to be paying attention to the teacher when he wasn't; of being where he really wasn't. His teachers knew that there was something wrong with Dan, but they couldn't quite figure out what it was.

What was the matter with Dan's eyesight?

How could his difficulty be remedied?

4. Lewis was one of the most peculiar cases that ever came to an eye clinic. He had an eye difficulty which occurs now and then. He saw nearly everything upside down, the printed page, buildings, trees, people, the ocean. Even the sky was under his

feet and the sidewalk was overhead. What a strange world his must have been!

How different was he from

(a) the girl who considers herself better than everyone else?

(b) the boy who thinks the only way to settle a difference is to fight it out?

THROUGH THE EYES OF YOUTH¹

Long years ago there lived in Nazareth, in far-off Palestine, a lad named Jesus. His people were poor, they often felt the pinch of hunger and the discomfort of debt, for Joseph, the father, worked at a very humble trade. He was a carpenter. From morning until night he toiled in his shop, mending or making ox-bows, plows or water-carriers. Sometimes he went from house to house repairing rafters and doorways, doing odd jobs wherever he could find them and receiving little or no money for his labors. No doubt he would often have grown discouraged but for Jesus, who was always looking out for ways of helping Joseph with his work.

"Surely, good father," spoke the lad, "the God of our Fathers will help us. He has promised to send us deliverance from our oppressors."

"Ah, my lad, I hope you are right. When I was your age, I too hoped for better days to come, but I'm an old man now and hope is almost gone."

"Listen! What is that noise? Do you hear that shouting and crying?" But before Joseph could answer, Jesus had rushed to the door and out into

¹ An imaginary story from the boyhood of Jesus. It has no factual basis in the biblical narrative, but is built on what we may well believe Jesus thought of the social conditions of his day. A somewhat similar story may be found in *Ben Hur*, by Lew Wallace.

the narrow street. Joseph, less swift of foot, followed him as fast as he could to the market place.

In the midst of the gathering crowd was a group of slaves dressed in the rough garments of their class. Every one of them wore on his tunic a bell that tinkled with every movement, and proclaimed to the world that he was a slave. They were chained together, for they had tried to escape from their Roman masters. They must have traveled far, for their feet were bleeding and their faces were drawn from suffering and hunger. There they lay on the ground, a mass of dirty and blood-stained men, and over them stood the soldiers, brandishing whips.

"Drink, if you want to. There's the well. Drink!" They shouted at their prisoners, and kicked them with their heavy boots. But the slaves lay motionless in a sad heap, only one or two trying to get up that they might drink. Their eyes looked longingly toward the sparkling water that came from the well, but none had the strength, once he had fallen, to crawl near to the well.

"There's the water. Why don't you drink, you fools!" the soldiers kept shouting. The townspeople looked on, none daring to interfere. Here and there a dog broke through the crowd to sniff at some poor slave's clothing or to lick his blood-stained feet.

"Why don't you give them water?" All eyes were turned in the direction of that voice that had rung out, clear as a bell.

"What? Do you dare ask that question of Roman soldiers?" exclaimed their leader.

"See, these poor men are exhausted. They can't help themselves. Won't you give them water?"

But without waiting for their answer, Jesus walked over to the well and filled a pitcher. This he passed around among the slaves, and kept refilling it until every one of them was satisfied. Even the soldiers did not try to stop him, when they saw how eagerly the prisoners quenched their thirst and how they looked with grateful eyes upon the lad who had helped them.

As Joseph looked on there sprang up within him a new hope, and in his eyes there shone a new light. Neither he nor the lad spoke as they made their way back to their shop, but once inside, the old man reached for his scroll and, unrolling it to one of his favorite passages, read aloud to the boy seated at his feet:

"The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of *the prison* to them that are bound; . . . to comfort all that mourn" (Isaiah 61. 1, 2).

When he had finished, he brushed gently the lad's soft brown hair as he said in a voice strangely beautiful, "Yes, my son, surely the God of our Fathers will send deliverance to our people."

SUGGESTIONS FOR THE WORSHIP COMMITTEE

*Seeing the invisible*²

A strange wonder tale has been preserved for us in the Bible about the prophet Elisha. The story goes that one day the king of a neighboring country, worrying because of the uncanny insight into conditions the prophet seemed

² 2 Kings 6. 15-17.

to possess and desiring to get him into his power, sent a big army of chariots and cavalry to surround the town where Elisha was staying. When Elisha arose one morning and went outside, behold, an armed force was surrounding the town.

"Alas," exclaimed his panic-stricken servant, "what are we to do?"

"Fear not," Elisha answered. "Those on our side are more than those on their side," and he prayed, "O Eternal, open his eyes that he may see."

What are some of the unseen values surrounding us, which we cannot see with our physical eyes but which are very real and which help to protect us and make life more worth living? Would you call a person's vision defective who failed to reckon with these spiritual forces in his everyday living?

A prayer poem

"Open mine eyes that I may see
Glimpses of truth thou hast for me;
Place in my hands the wonderful key
That shall unclasp and set me free.

"Silently now I wait for thee,
Ready, my God, thy will to see;
Open my eyes, illumine me,
Spirit Divine."

A prayer for us as we open the Scriptures to read from them:

"Open thou mine eyes, that I may behold
Wondrous things out of thy law."

(Psalm 119. 18.)

Some Scripture references for the service of worship:
Proverbs 29. 18: A wise saying taught to Hebrew children.

John 12. 20-21: Some men who were looking for the best.

Luke 10. 23-24: What Jesus said to his followers.

A PRAYER

O God of Light, dawn upon our darkness and show us thy truth.

Help us to find thee in the world around us. Help us to serve thee, as we try to make our world a happier and more beautiful place in which to live. May we follow Jesus who went about seeing chances for doing good; and, following him, may we come to know thee more perfectly. Amen.

SUGGESTIONS FOR THE PROGRAM COMMITTEE

1. Have each member of the class tell what was the most interesting thing he saw on the way to school.

2. To get better acquainted with your classmates, let each report on things he would like to see if he were to go around the world, and why.

3. You may decide to do one of two or three things with the check list on pp. 11-12: (a) Each may take one item and give his own personal reaction as to whether he considers it a desirable or an undesirable condition, and then others may express their reactions, or, (b) Each may write down on paper his own reactions to each item, using the words "desirable," or "undesirable"; the votes could then be compiled by the committee and a report made. Where there is considerable disagreement the special item may be brought up for discussion, and both sides be brought out.

4. Dramatize a scene in the eye clinic. Imagine that the different cases described on pp 12-14 are real people; have someone bring them to the office; choose someone for the eye specialist and another for his partner. Let them retire for a consultation over each case and then report their diagnoses of the cases and what remedies they suggest.

5. You might discuss some of the ways Jesus looked at life. Do the following references indicate that he saw:

- (a) Humor - Matthew 23. 24; 20. 24.
- (b) Beauty in nature - Luke 12. 27.
- (c) The good in people - Luke 19. 1-10.
- (d) The good in neighborhood life - Luke 15. 1-10.
- (e) Eternal unseen things - Matthew 4. 1-4.
- (f) The needs of people around him - Luke 13. 10-13.

PREPARATION FOR CHAPTER II

1. It is said that the eyesight of some people is strengthened by looking at far distant points rather than by centering attention always on things close at hand. Consider whether there is a sense in which this is true when we think of mental and spiritual eyesight. Were any of the boys and girls whose cases were examined in your "eye clinic" shortsighted? If so, which ones, and why?

2. Suppose you had a chance to choose between a fifteen-minute ride in an aeroplane, and a year's membership in a Y. M. C. A. or a Y. W. C. A. Which would you choose? Why?

3. Be thinking of some shortsighted or far-visioned person you know or have read about to report upon at the next class session.

CHAPTER II

TAKING THE LONG VIEW

"Have this mind in you, which was also in Christ Jesus"—*Philippians 2. 5.*

JUST SUPPOSE

Just suppose that you could choose between—

1. Having a roadster all your own and spending a summer in a mountain camp,
2. Going to high school and going to work so as to have your own money,
3. Being a movie star and a school teacher,
4. Being a foreign medical missionary and a physician in your own neighborhood,
5. Being the leader of a popular jazz band at two thousand dollars a week and a composer of symphonies.

Which would you choose and why?

THE PARABLE OF THE SILVER DOLLAR

There was once a lad named Ted McCoy who hated school. He could hardly wait until he finished the eighth grade, for he thought that then he could be free to do just as he pleased. And, best of all, he could get a job and earn his own money. At last the day came when Ted walked out of Lincoln School—free. He stopped on his way home at the corner grocery store, for he saw in the window this sign: *Wanted—Delivery Boy.* He applied for the job, and it was his, for everyone knew what a fine boy Ted was. He could hardly wait until he reached

his home, for he was bursting with pride. Beginning the very next day, he was to earn ten dollars a week.

But something went wrong as he told his story to his family. They were not nearly so pleased and excited as Ted thought they would be.

"Ted, my boy," spoke his father, "here's a silver dollar. Take it over to the far corner of the room, then stand there facing this way. Close your left eye, and hold the silver dollar close to your right eye."

Ted followed the instructions, though he couldn't help feeling that they were silly.

"Now what do you see, Ted?" asked his father.

"Nothing, dad—that is, nothing but this cart wheel in my right eye."

"Now hold it about a foot from your eye, and look right at it." Then he asked, "What do you see now, Ted?"

"Quite a lot of things, dad—the lamp, you, and mother. Of course I can see the dollar too, but a few other things besides."

"That's good, Ted. Give me the dollar. Stand where you were standing, and I'll stand here," taking his position in the far corner of the room.

As he held the dollar up in front of him, he asked, "What do you see now, Ted?"

And they both laughed as Ted exclaimed: "I guess I see the point. Perhaps my ten-dollar job isn't so much, after all. Maybe I could like high school if I really tried."

What were some of the things Ted had failed to see when he decided to quit school and make money?

Does looking a bit into the future help a person to make wiser choices? Suppose all boys Ted's age should decide to quit school with the eighth grade and begin work. What would be the result to them individually? To the community in which they lived? To the world?

A BOY WHO THOUGHT ONLY OF THE PRESENT

A long time ago there lived two boys who were very different from each other in the way they looked upon life. The one was thoughtful, keeping his eyes on the future. He was a quiet boy, liking best to stay about the tent with his mother, dream dreams, and build air castles. The other was impulsive and of a roving disposition. He loved nothing better than to go out hunting. So he often came back very hungry, ready to eat almost anything in sight. This son was his father's favorite. To him was to be intrusted the family birthright and the portion of property which belonged to the eldest son. He was to carry on his family name and the family traditions, while the other brother was considered only the younger son in the family.

While the older brother, Esau, was out hunting one day his younger brother, Jacob, planned what he should do to win the birthright, for he very much desired it for himself. We can imagine he thought to himself: "I know Esau rather well. When he is hungry, he never thinks of another thing but how he can satisfy his hunger in the quickest way possible. He won't stop to think about the future at all. I'll bargain with him when he comes back from the chase."

So Jacob made a very appetizing dish of stew which

smelled so good that no hungry person could well resist tasting it. When his brother came in, he smelled the stew and immediately and impulsively demanded some of it to eat.

"You can have it if you will give me something in return," promptly answered Jacob.

"And what is that?" questioned Esau, curiously.

"Your birthright," answered his brother.

"Well, what good will it do me anyway if I die of hunger?" Esau said to himself.

So he agreed to the bargain, never once stopping to think of the future and what the fulfillment of his promise would mean when both of them were older.

Which of these two had the "long view"? Did the brother with the long view use an honest method to make his dreams come true? What were some things he failed to take into consideration? Do you know what happened as a result of this bargain? The rest of this story you will find in Genesis, chapter 27. Which one of these two boys, Jacob or Esau, if he were living to-day, would be like Ted McCoy? Why do you think so? How do you suppose Esau felt about his foolish bargain when he grew older? Do you know of any birthrights which American boys and girls sometimes foolishly bargain away to satisfy the impulses and the strong desires of the moment? What would you think of a boy or girl who satisfied the whims of the moment or the desire to be "in with the crowd" at the expense of future happiness and health or welfare? What would you think of the person who put such a temptation in the way of a boy or girl of high-school age?

In Esau's case his foolish decision affected his own

future more deeply than that of anyone else, although it also brought sorrow to his father. Through his brother's scheming, and his own anger over his brother's trick, the family life was broken.

But years later, after the Hebrew people had grown in numbers and had become a kingdom, there lived a king whose foolish, shortsighted decision not only brought harm to his own interests but resulted in the weakening and final destruction of the kingdom.

THE PRICE OF THE SHORT VIEW

A troubled stillness had settled down upon the palace. Soft-footed servants hastened to and fro. Here and there veiled women appeared in the doorway, upon the roof, in the courtyard. Everyone spoke in whispers. Even the animals seemed to sense an atmosphere of overhanging mystery, uncertainty, expectancy.

Then upon one of the porches appeared an old man in stately court attire. His courtiers raised their trumpets to their lips and with the first blast there came from every nook and corner scores of people, even hundreds: old men, stooped with heavy toil and grizzled with age, whose eyes still carried in them gleams from their youth when to be a Hebrew meant victory and joy; young men whose shoulders were prematurely bent under the burdens of excessive taxation, and whose eyes proclaimed a smoldering hate and resentment for kings who lived in luxury while their people suffered. Even women and children thronged the courtyard with strained eyes and ears as they looked up at the glistening white of the palace. A great silence fell upon the waiting multitudes as the old man began to speak:

"Hear ye, hear ye, men of Judah, men of Israel, Solomon, our king, sleeps with his fathers! Rehoboam, his son, reigns in his stead. Jehovah, our God, hath done this!"

Scarcely had his words died away, and scarcely had he disappeared within the curtain that hung before the entrance to the balcony, than a murmur arose among the people, a murmur that grew to a clamor.

"It shall not be."

"Rehoboam shall not be our king."

"Too long have we borne this heavy yoke, too long have we spilled our blood that the king might live in splendor."

"Surely Jehovah, our God, hath not done this thing."

"Down with Rehoboam. Long live Jeroboam."

"We want Jeroboam," they shouted as they milled about the palace courtyard. "Down with oppression, down with tyranny, down with Rehoboam." But their courage failed them when the king's soldiers appeared and drove them away. They were used to obeying and accustomed to the heavy hand of the taskmasters; so home they went, afraid to rise up without a leader.

To Jeroboam, a young man of great strength and popularity, the oppressed people turned in their need. He was a skilled soldier. He had been a skilled workman. He was a trusted leader and a friend of the people. But Solomon, the king, had sensed during his lifetime that Jeroboam might be too much a friend of the common people and too ambitious for leadership, so he had decreed his death. Jeroboam had, therefore, fled into Egypt,

leaving behind him in Jerusalem many devoted followers and friends.

Hearing of Solomon's death, Jeroboam returned from Egypt. He became the leader of the common people. He gave them hope and filled them with courage.

"How much longer are you willing to pay with your heart's blood for the shameful splendor of the king's palace? You have built that palace with your own hands and carried on your backs the blocks with which it has been made! You have paid taxes out of your poverty to support your king in luxury, while you have starved! Arise, let us go to the new king and demand our rights."

Following their brave young leader, the men of Israel appeared before their king and listened while Jeroboam stood erect and pleaded their cause:

"Your father's rule was heavy; lighten the heavy rule he imposed upon us, and we will serve you."

But the new king was angered at their coming. He resented most of all the words of their upstart leader. He was afraid to give them an answer, however, before consulting his ministers, so with a show of his royal power he said to them,

"Depart from me. Return in three days."

The people left him, finding it difficult to be as hopeful as Jeroboam, who also found it difficult to trust that any favorable decision would be made by a king so shortsighted as this one appeared to be. "He is like his father, Solomon," they said. "He too will oppress us. We are without hope."

No sooner had they gone than Rehoboam called into his presence the old men who had advised his father in matters of state, men who were accus-

tomed to weigh well for future consequences the words they uttered and the decisions they made. When the king had finished telling them of Jeroboam's petition, he asked them, "What shall I tell these people?"

They answered, thoughtfully, "If thou wilt serve the people and wilt speak kindly and favorably to them, then they will be your servants forever."

But this advice did not suit Rehoboam at all. He decided to ask the young men of the court for their counsel, so, calling them into his presence, he said to them,

"The people of Israel have asked me to make their yoke lighter and their burdens easier. What shall I tell them?"

The young men glowed with pride that the king should ask their advice on so important a matter. They hoped now for favor from the new king so this is what they answered:

"Say to them, 'My little finger is thicker than my father's thighs. If my father's rule pressed hard on you, I will press harder still. My father lashed you with scourges, but I will lash you with scorpions.'"

And shortsighted Rehoboam was pleased with what they told him.

Jeroboam and his followers returned on the third day for their answer. Rehoboam, swollen with pride, spoke to the people roughly and unkindly. Scarcely had they appeared before him when he shouted out defiantly:

"My power is greater even than my father's. My father's rule pressed hard on you, but I will press harder still; my father lashed you with scourges, but I will lash you with scorpions."

And he refused to permit them to say one more word for themselves.

Then they shouted among themselves:

“What part have we in David’s kingdom?

To your tents, O Israel.

Let the house of David take care of itself.”

Thus ended the mighty kingdom of David and Solomon, with all its wealth and power and prosperity, that Solomon had built at such a cost. From that day it was divided into two kingdoms—Israel to the north, with Jeroboam as its king; and Judah to the south, with the foolish young Rehoboam as the king of the two tribes who alone remained loyal. With this division came strife and unrest, loss of prestige, and final destruction at the hands of rival world powers. The once powerful monarchy crumbled into dust, leaving little but the tragic story of two kings who failed to look far enough into the future to see that a rich kingdom founded upon the oppression and blood and excessive toil of its subjects could not long endure.

JESUS LOOKS INTO THE FUTURE

Can you picture Jesus standing erect under the stars at the end of a weary day which he had spent helping people, bearing their burdens, sharing their troubles, healing their wounds? The people among whom he lived were often hungry and nearly always in debt. They needed food and money. He knew what they were suffering and he understood their needs. Perhaps that very day he had been saying to them:

“Be not anxious for you life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye

shall put on. Is not the life more than the food, and the body than the raiment? . . . But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" (Matthew 6. 25, 33).

He was afraid that too much attention to the immediate physical needs and satisfactions of life might make it difficult, if not impossible, for them to appreciate more important things.

In the midst of all this poverty and need pressing in upon him can you not imagine Jesus looking off into the darkness, straining his eyes that he might see in some far-off horizon the approaching dawn of a new and happier day? This quiet, trustful look into the future, this dream of a better world where goodness and justice and happiness would dwell in the hearts of men, gave Jesus new strength to go on in his life of quiet, helpful ministry. Did it give him strength to refuse to be the kind of Messiah they were looking for—one who would bring material prosperity? Did it give him the strength and the courage to face the cross and death in Jerusalem when he was only thirty-three years old rather than be false to this ideal of a coming spiritual kingdom? Will such a trustful look into a future give to us also courage to keep our birthright of health of mind and body, and to live a life of service for others?

SUGGESTIONS FOR THE PROGRAM COMMITTEE

1. *Some questions to think about in class:*

(a) What would Ted have gained if he had failed to understand and heed his father's lesson? What would he have missed? Do you think the present gain would have made up for or overbalanced the future loss? What do you think his father meant when he asked Ted to make this experiment?

(b) In what ways were the views of each of the following shortsighted: Dan's (p. 13); Ellen's (p. 13); Sam's (pp. 12-13), Rehoboam's; Esau's; Solomon's? What were some of the facts Jacob did not take into account when he made his choice?

(c) Leon started smoking when he was twelve years old. The habit now, at the age of twenty, is firmly fixed. He smokes one or two packages of cigarettes a day. Was Leon shortsighted or farsighted when he made his choice and started this habit? What greater value might he have got from the money he has expended for cigarettes during these eight years? What about the effect of cigarette smoking upon his growth and his health as a man?

(d) What other practices which seem to you rather shortsighted are followed by some junior high-school boys and girls?

2. *Some reports to be made in class:*

In what ways did each of the following take either the long view or the short view of life?

- | | |
|-------------------------------|------------------------|
| (a) Wilbur and Orville Wright | (f) Alphonse Capone |
| (b) Thomas A. Edison | (g) John Wesley |
| (c) Benedict Arnold | (h) Napoleon Bonaparte |
| (d) Louis Pasteur | (i) St. Paul |
| (e) Frank G. Kellogg | (j) Jacob Riis |

3. *Some biblical references to study:*

Study the following Scripture references to discover how each of them would help a person to take a long view of life:

Matthew 4. 1-11.

Matthew 18. 1-4.

Mark 10. 43-45.

Matthew 25. 34-40.

Luke 23. 34a.

1 Corinthians 13. 1-13.

CHAPTER III

BECOMING LIKE YOUR IDEAL

"As he thinketh within himself, so is he"—*Proverbs*
23. 7.

WHOM WOULD YOU LIKE TO BE?

WHEN you were younger than you are now, did you ever think of what you wanted to be and do when you grew up? Perhaps you dressed up to represent this person and pretended you were he. Do you find in the following list the kind of person you have ever wanted to become?

For Boys

Engineer
Fireman
Wild-west movie star
Street-car conductor
Aviator
Soldier or sailor
Teacher
Minister
Doctor

For Girls

School-teacher
Nurse
Movie star
Missionary
Social worker
Singer
Actress
Aviatrix
Deaconess

If you could be anyone other than yourself now for a day or a week or a year, whom would you most like to be? Has your ideal of the person you would like to become changed since you have grown older? In what ways has it changed?

Did you ever stop to ask yourself where your ideal came from originally? Perhaps you read a very appealing book with an engineer or a fireman or an

aviator for a hero. Perhaps you heard a missionary or a social worker tell about his interesting work. You may have had a school-teacher who was so wise and splendid that you felt nothing would be more wonderful than to grow up to be like him or her. Or, perhaps you have seen pictures of movie stars showing them surrounded by luxury and by many admirers. Your imagination has been kindled by the fine achievements of a Lindbergh, the unselfish and heroic service of a Florence Nightingale; by the fame and fortune of a Mary Pickford or a Knute Rockne; or by the wealth of a Henry Ford. Best of all, your imagination may have been kindled and your admiration aroused for the loving, heroic, God-filled life of Jesus of Nazareth, who went about doing good and bravely faced even death without flinching.

In thinking about these cherished personal ideals, is it not a good plan to take the far view as we are urged to do about other matters that concern us? If you continue to hold through life the ideal which you now cherish, will it bring you to the truest happiness and helpfulness? Will you, by serving this ideal, be enabled to do your full share toward the building of a better world?

THE BEAUTIFUL, THE TRUE. . . . "THINK ON THESE THINGS"

A very long time ago there was a man in prison chained to two Roman guards. He had no beautiful things surrounding him, and many of his dearest friends were far away. But he did not cherish in his mind bitter, impure, and ugly thoughts as many prisoners do, so that such thoughts are written on

their faces. Instead he thought of his dear Christian friends night and day. The remembrance of them and the Cause of Christ which they represented brought joy and strength to him. So one day he took a roll of parchment and dictated a letter to them which had in it among other things these words of sound advice: "Whatsoever things are true, honorable, just, pure, lovely, and of good report, *think on these things*" (see Philippians 4. 8).

He sent it by a friend to these other friends so far away in the city of Philippi, and the letter has come down to us to-day.

The story of Anton Lang shows how an ideal may make a life beautiful and strong.

A GREAT IDEAL

In a small, secluded mountain village in Europe live a people who have shown to the world the influence a great ideal may have on life. Every ten years, since the year 1633, when a pestilence was averted, these villagers, in fulfillment of a vow made at that time, re-enact once more the sacred scenes in the Passion of Christ. This sacred obligation has woven itself into the very fabric of their lives. During the intervening years they carry on their peaceful occupations as farmers, weavers, sculptors, wood carvers, or potters, portraying in artistic form scenes from the life of Christ and other biblical characters. Even the children carry out the scenes in the life of Christ in their play; and all live in expectation of some day having a share in the sacred Passion Play. There is no jail in this community, for there are no criminals. In love and fellowship all live together, such peaceful, happy,

industrious lives that people who come to visit them wonder at its beauty.

In this mountain village there lives a potter who with delicate fingers molds clay into beautiful jars and vases. People wonder at the serenity of his face and the gentleness and beauty of his life. As a young man of twenty-five, Anton Lang was chosen to take the sacred part of the Christ in the Passion Play, and for three successive decades he has with great sincerity lived and played the part of Jesus until now he is an old man, and another, Alois Lang, has taken his place. Through the years, as Anton sat at his potter's bench, he dreamed of the season when once more he should re-enact the experiences of Jesus. Do you suppose he put into his pottery something of the spirit of the Carpenter of Nazareth who toiled every day in the carpenter workshop? Do you suppose his daily life has been influenced by the part he has played? In his thought he is truly following the Prince of Peace, for he has expressed the hope that the Passion Play may aid the nations to "forget their Hymn of Hate," and that it may become a real feast of reconciliation.

THE SECRET OF TRUE BEAUTY

The same Roman prisoner who advised his far-away friends in Philippi to center their thoughts on beautiful and true things once wrote a letter to another church saying this about the ideal of Christ he cherished in his heart:

"But we all, . . . beholding as in a mirror the glory of the Lord, are transformed into the same image . . ." (2 Corinthians 3. 18). Is this the secret of the beautiful life of Anton Lang also?

SOME SUGGESTIONS FOR THE WORSHIP COMMITTEE

Have Hofmann's picture of the Christ hung in the front of the classroom or placed on a table with lighted candles on each side. Or, if the church auditorium has in it a beautiful stained-glass window showing Christ, the class might have their service of worship there.

Ask each member of the class to bring to this class session something which, to him, represents beauty. This might be:

A beautiful stanza of poetry.

A lovely picture.

A beautiful vase or bit of pottery with lovely lines.

Some music which is especially harmonious.

The story of some beautiful life.

The service of worship might take the form of a service of thanksgivings for the pleasing things of life and the way they help to make our lives and characters more beautiful.

Let each one prepare to tell about his contribution and why it seems beautiful to him.

The following Scripture verses are suggested:

Psalms 150. 1-6: Worship Jehovah with beautiful music.

Luke 12. 27: Jesus loved beautiful lilies.

2 Corinthians 3. 18: The secret of beautiful lives.

Philippians 4. 8: Thoughts make us beautiful.

A PRAYER HYMN

"We would see Jesus, Mary's son most holy,
Light of the village life from day to day;
Shining revealed through every task most lowly,
The Christ of God, the Life, the Truth, the Way.

"We would see Jesus, on the mountain teaching,
With all the listening people gathered round,
While birds and flowers and sky above are preaching
The blessedness which simple trust has found.

"We would see Jesus in the early morning
Still as of old he calleth, 'Follow me';
Let us arise, all meaner service scorning,
Lord, we are thine, we give ourselves to thee."¹

A PRAYER

Our Father, help us to make Jesus the ideal of our lives. As we learn to know him better may we grow to love and admire him more and more. May we find in him all that is beautiful and good and true. May our thoughts and our words be such as will please him. In his name we pray. Amen.

OTHER PLANS FOR THE CLASS HOUR

The theme of the class hour may be introduced by having the different members of the class tell some of their childish ambitions and where they originated.

Then think through together what Paul had to say about one's thought-life (Philippians 4. 8). What was the influence of Paul's ideal upon his life?

What do you think was the secret of Anton Lang's life? the lives of the other villagers in Oberammergau?

What other people do you know whose lives have been greatly influenced by a powerful Christian ideal?

PREPARATION FOR SESSIONS IX, X, AND XI

1. Interview three of the most successful men or women of your acquaintance in order to find out—

- (1) How they chose their lifework.
- (2) The training they pursued leading to their present position.
- (3) Some of the problems and obstacles with which they had to contend.
- (4) How they measure success.

¹ From *Worship and Song*, by Winchester and Conant. Copyright, The Pilgrim Press. Used by permission.

2. Make a list of all the occupations that you observe in the course of a day. Study your list carefully, then check the occupations that you would find *desirable* and *undesirable* for yourself. Decide why you would like or dislike each of these vocations as your lifework.

3. What means are provided by your school to help pupils to decide their lifework and to find training for it?

4. What is success? Read the following passages in the Bible, then formulate your own idea of success:

Micah 6. 8.

Luke 21. 1-4.

Matthew 6. 19-21, 25-34.

Mark 10. 17-25.

Matthew 25. 34-40.

5. According to your standard of success, which of the following would you rate as successful? Which as unsuccessful?

Napoleon

Mahatma Gandhi

Benedict Arnold

Abraham Lincoln

Marshall Foch

Madam Curie

Henry Ford

Jesus

Beethoven

CHAPTER IV

FINDING YOUR PLACE

"Ministrare, non Ministrati"

"I am in the midst of you as he that serveth"—*Jesus Christ (Luke 22. 27).*

WHAT WILL YOU CHOOSE?

THE junior high school had been having a series of special assembly periods in which men and women particularly successful in different vocations had been speaking to the student body. Each Freshman had also been asked to fill out a blank indicating on it his choice of a lifework or occupation. You can imagine some of the questions which were in the minds of the different members of the Week Day Church School class as they entered upon their weekly session.

Joe Harmon did not know what he wanted to do. His father wanted him to work in his bank, but Joe enjoyed riding around with the doctor who lived next door. He thoroughly enjoyed discussing with him interesting matters about his work and thought it would be the most fascinating kind of a job to have a hand in healing people's bodies. One of Joe's teachers, however, felt he should be an engineer. What was Joe to do? How was he to decide the question of his lifework?

Ruth Pearson also was greatly perplexed about her future. Her mother wanted her to take library training after completing senior high school so that she

might work in the local library. Ruth's chum was urging her to quit high school and take a short business course, then work in an office as a stenographer as she herself was planning to do. But Ruth was interested in going to college for a course in home economics, so that she could be a high-school teacher. How was she going to make up her mind on this important question?

John said he was going to be an aviator so that he would get to see something of the world.

Jane planned to be a school-teacher because the most wonderful person she knew was a teacher, and she wanted to be like her.

George planned to be a doctor because his father was one and his mother would be disappointed if he did not follow in his father's footsteps.

Henry looked forward proudly to the time when, as a great scientist, he would be making discoveries which would improve living conditions.

Grace loved little children, so she was planning to become a children's librarian.

Roger did not tell anyone what he had put down, for his mother and father had decided he must leave school at once and clerk in a store to help pay the family's grocery bills.

Elizabeth placed a question mark in the space, for she felt she was not old enough or far enough advanced in her school work to decide such an important question.

Julia said very frankly that she was going to teach until "the right man" came along. Then she was going to get married.

Howard planned to become a business man and make lots of money.

The members of the class were thinking of Ned Osborne, a familiar character in their neighborhood. Ned had unusual musical talent, but his father had wanted him to be an engineer, so he had studied at a famous university, graduated in engineering, and secured a position in a factory. He did not enjoy his work, however, and when his employers discovered he was making no valuable contribution to their industry, they dismissed him. He worked for a few months in another factory, then gave up trying to succeed in the field of his training, became assistant to an undertaker, and spent his time as chauffeur, garage mechanic, and errand boy. In his odd moments he picked away at his 'cello or violin, getting his greatest pleasure out of life by playing an insignificant part in a local orchestra. He was considered a failure by everybody.

How might the members of the class escape such a fate?

These are some of the puzzling questions revealed in their discussion:

How may one find his right place in the world's work?

What preparation is needed for the different vocations?

What may junior high-school boys and girls do to make their success more certain when a vocation has finally been chosen?

By what standards should success in lifework be judged?

What are the causes of failure in lifework?

To what sources may one go to find help in answering these questions?

PLANNING YOUR LIFE

A trip to Europe. Suppose that you were planning an automobile tour of Europe. How would you go about it? First of all, you have a very strong desire to make this trip, to see just as much of the Continent as is possible in the time you have to spend and to get just as much out of the trip as your money will afford. Would you wait until the last minute, then dash to New York, buy your ticket on any ship that happened to be sailing out of the harbor, then land in Europe without any plans for your trip? Your trip would probably be quite unsuccessful and you would come home unhappy and disgruntled and with many queer ideas about Europe, if you should travel in that way.

Where are you going? What steps would you take in order to have the most successful automobile trip through Europe? You would study the countries that you want to visit, their principal cities, scenic routes, and places of interest. An investigation of their passport laws, their traffic regulations and their hotel accommodations would be essential to your comfort and convenience. A foreknowledge of the customs of the people and their language would enrich your background for the fullest appreciation of your contact with them. You would spend months reading and studying, talking with friends who have already made the journey that you are planning to make. You would have clearly in mind the countries, the cities and towns, the automobile routes—everything that you could possibly discover about the continent of Europe within the scope of your projected tour.

Very early in your planning you would begin consulting steamship lines, so as to know just what ship to select and the best stateroom location. At this point your friends could help you—those who have crossed the ocean before. They would be glad to pass on to you their experiences, their discoveries, their advice. Long before you are ready to go you will have your passage booked and all arrangements made as to passport, visas, and the shipment of your car. You might prefer to rent a car when you arrive in Europe. In any case you would investigate the advantages and disadvantages of taking your own car, and before your departure you would have every detail of this feature of your journey planned.

Long before you leave your home for this wonderful trip you would have your money all saved—enough for the plans that you have made, and some extra for the unexpected expenses of such a tour. Your clothes would all be carefully planned, and at the appointed hour you would appear at the dock, find your place on your ship, and be off to a grand adventure. Adventure! Yes, for even with all your careful planning, you have yet to experience Europe *firsthand*. And how glad you will be that you were prepared to enjoy that adventure to the full!

And life too may be a grand adventure! Not something to be endured, blundered through, but a great and beautiful experience filled with days and years of endeavor, discovery, achievement. To be sure, it may hold unexpected pain and sorrow, unfulfilled hopes and trouble and disappointment. But even these may make life richer, especially if life is held firm and steady by a purpose and a plan.

What is your plan for your life? What do you want to be and do? Do you ever dream of the future and see yourself as the center of these dreams? Are you seriously engaged in planning your life with at least as much care as you would apply to a tour in a strange country? If not, you may find yourself stuck in the mire, or put on a shelf, or in a blind alley—sour, unhappy, blaming your fate and your unlucky star. You may become a living echo of—

“For of all sad words of tongue or pen,

The saddest are these: ‘It might have been.’ ”

The raw material of usefulness. Imagine, if you can, the life history of iron ore as it comes from the mines in northern Michigan or Pennsylvania. In its raw state it is worth only a few dollars a ton and you may see it piled high on barges that float the Great Lakes or the Ohio River. Through a process of smelting, this ore is refined into long strips or bars called pigs, which become the raw material for the iron or steel industry. In great blast furnaces these pigs are manufactured into cast iron, wrought iron, and steel. From the rough iron ore this product of the earth, when passed through various processes of refinement, becomes girders for skyscrapers, tracks for railroads, automobiles, stoves, furnaces. In minuter form it becomes material for surgical instruments, pens, needles, watch springs. The use to which the iron ore is put and the service it renders to human welfare depend upon the way in which it is developed, refined, molded to serve some worthy purpose. Out of its rough, crude form evolve materials and instruments of incalculable worth to human society.

Iron ore in itself is valuable. It is much more use-

ful after it has been smelted and molded to do some definite work in our modern world. In like manner, life itself is valuable, but infinitely more valuable when developed, cultivated, trained and used to fulfill its highest purpose and to serve its fellows. What you become depends upon what you are, and what you may become depends upon how you use what you have. Success or failure, happiness or unhappiness depend not upon luck or fate. They depend upon *you*:

“The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings.”

CHOOSING YOUR LEIFWORK

What work do you want to do in the world? In what field do you think you would be happiest and the most successful? There are so many occupations open to both men and women to-day that one has a hard time to decide just which one he wants to make his. As you look about you, just what do you think you would like to do for your part in the work of the world? To be sure, you may change your mind later, but it is not too early to commence thinking about it. Here is a chance for you to begin an investigation that may help you to answer some of the questions raised in this chapter.

You will find below a list of various fields of work. Consider each one very carefully, then draw a circle around that one of the symbols at the left which indicates your thought about that particular vocation.

+ = I would like this very much.

? = I am not certain.

— = I would not like this at all.

- + ? — Farming—gardening—stock raising.
- + ? — Building—carpentry—cabinet making—contracting.
- + ? — Painting—interior decorating—paper-hanging.
- + ? — Electrical work—radio—lighting equipment—engineering.
- + ? — Railroading—operating trains.
- + ? — Railroading—office—shop work—making equipment.
- + ? — Mechanics—automobile—aviation—factory.
- + ? — Dressmaking—tailoring—millinery—art work.
- + ? — Painting pictures.
- + ? — Printing.
- + ? — Publishing—newspaper—books—magazines.
- + ? — Music.
- + ? — Advertising.
- + ? — Salesmanship—real estate—stocks and bonds—goods.
- + ? — Accounting—bookkeeping—auditing.
- + ? — Stenography—typing—office work.
- + ? — Banking—insurance—real estate.
- + ? — Store-keeping.
- + ? — Drafting—illustrating—architecture.
- + ? — Photography.
- + ? — Costume designing.
- + ? — Clerking in store.
- + ? — Theatrical work.
- + ? — Teaching.
- + ? — Library work.
- + ? — Ministry—missionary work—church secretary—religious education.
- + ? — Law.
- + ? — Medicine—physician—surgeon.
- + ? — Dentistry.
- + ? — Nursing.
- + ? — Politics—statesmanship.
- + ? — Civil service—mail carrier—postal clerk.

+ ? — Home making.

+ ? — Writing—editorial work.

Why do you think you would prefer the vocations you have indicated?

FINDING SUCCESS IN YOUR LIFEWORK

It is one thing to choose a lifework and quite another to do it. Choosing is just the first step. Training and experience added to ability, determination, perseverance, and sterling character are essential to one's success in actually getting and holding a real job. As you have checked the preceding list you have probably had in mind certain persons whom you know in these various fields of work—a doctor or a nurse, an aviator or an engineer, a musician or an actress, a teacher or a preacher, someone who in your judgment stands for success. What qualities do we really need to be successful? Let us try to find an answer to these questions:

Who are the successful people in your neighborhood?

Why do you consider them successful?

_____	_____
_____	_____
_____	_____
_____	_____

Which of the following do you think were successful in their lifework? Why?

Napoleon

Benedict Arnold

Marshal Foch

Henry Ford

Beethoven

Mahatma Gandhi

Abraham Lincoln

Madame Curie

Jesus

What light on this question of success may we find in the Bible? Read these references for yourself and then decide whether or not your standard of success for others and for yourself is really adequate:

Micah 6. 8—What doth Jehovah require of thee?

Matthew 6. 19-21—Where thy treasure is.

Matthew 6. 25-34—Be not anxious.

Luke 21. 1-4—All that she had.

Mark 10. 17-25—They that trust in riches.

Matthew 25. 34-40—Unto the least.

JESUS AND HIS LIFE DECISION

Long years ago Jesus faced many of the same questions that we have been considering here. He had been brought up to be a carpenter, and from early youth it is likely that he worked with Joseph in the humble carpenter shop. When Joseph died, tradition tells us it fell to Jesus to support his family—his mother and his five brothers and two sisters. Jesus was the eldest. We know that he must have done his work faithfully and well, and that he took pride in it.

But for some reason he wasn't satisfied. He wanted to do something other than mending rafters and making ox-bows. Was there waging within him a continual conflict, from which he could find no escape? He saw on every hand the poverty and suffering of the poor and needy. His heart must have ached as he beheld the sick and afflicted. Was his spirit stirred as he witnessed the oppression of the ruling classes? Do you suppose he longed to do something about it? In his heart was growing a vision of God's kingdom of good will among men that he was eager to share with his fellows. Day

after day as he walked about the streets of Nazareth or toiled in his shop we feel sure his mind dwelt upon the teachings of the prophets of old—

“Keep ye justice, and do righteousness; for my salvation is near to come, and my righteousness to be revealed” (Isaiah 56. 1).

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; . . . Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?” (Isaiah 55. 1-2.)

“I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. . . . But let justice roll down as waters, and righteousness as a mighty stream” (Amos 5. 21, 22, 24).

One day something happened. On the banks of the Jordan had gathered a great crowd of people, Jesus among them, to hear the remarkable preacher, John the Baptist. He was urging the people to repentance, to prepare the way of the Lord and make ready for his kingdom. He denounced the wicked and poured his wrath upon all who refused to turn from their evil ways. Jesus joined the multitude who went into the river to be baptized. Was it then at last that he knew that he could never again be satisfied with the task of a carpenter? Did all the dreams and hopes and longings of all the years combine that day into a great purpose—to give all of mind and body and thought henceforth to helping his fellows find God?

We are told in the New Testament that Jesus

went from that experience at the Jordan into the wilderness to be alone with God, where he might think through his decision and make his plans for the future. He had much to think of—his family, his work, the obstacles to his success, the enemies who would rise up against him, but most of all, how best he could carry out his new mission. In the language of their day the gospel writers have tried to tell us what went on in the mind of Jesus during those days of testing and decision. Read for yourself these interesting and significant stories found in Matthew 4. 1-11; Mark 1. 12-13; Luke 4. 1-13.

Jesus was presented here with at least three different ways of doing his work: *first*, he could be a wonder-worker and startle the people into believing in him because of his spectacular works; *second*, he could lead a military campaign against the oppressors of his people and restore his nation to its former glory and power; and, *third*, he could devote himself to a ministry of quiet helpfulness to the common people of his day as he pointed out to them the ways of righteousness and the pathway to God. What way did he choose? Let us read together from the Gospel according to Luke:

And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about. And he taught in their synagogues, being glorified of all.

And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings
to the poor:

He hath sent me to proclaim release to the captives,

And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.¹

And so began a ministry that led to Calvary, where Jesus gave up his life in apparent defeat. Shortly before his death he said to his disciples, "And I, if I be lifted up from the earth, will draw all men unto myself." How prophetic were those words of what was actually to happen in this world of darkness when the light of Jesus' spirit was shed abroad in it! Surely he has drawn much of the world to his feet; and there the world may learn the ways of truth and goodness and brotherhood.

A MOTIVE OF SERVICE

Do you suppose men and women to-day may have as true a sense of mission in helping others through their chosen vocations as Jesus had? Jesus said to those around him, "I am in the midst of you as he that serveth." In what ways might one serve others through each of the following vocations?

- | | |
|------------------------|----------------------|
| <i>a.</i> Teaching | <i>e.</i> Music |
| <i>b.</i> Library work | <i>f.</i> Business |
| <i>c.</i> Science | <i>g.</i> Art |
| <i>d.</i> Medicine | <i>h.</i> Homemaking |

Compare the reasons Jane and George and the other boys and girls gave for choosing their vocations, with the purpose Jesus had of serving others.

¹ Luke 4. 14-19.

Which would measure up to his standard? Discuss the reason each gave for his choice in the light of Jesus' motto.

CHOOSING A VOCATION IN THE TWENTIETH CENTURY

The boys of Jesus' day did not have quite such a difficult time choosing their vocations as boys and girls of the twentieth century have. In the first place, this age of scientific invention has added many new fields of vocational service which were never dreamed of in his age. In its mad rush for wealth our age has become so blinded to the more spiritual values that the distinctions between what is right and wrong have often become blurred. A boy or girl to-day must also specialize much more closely than in the past for a given vocation. Then, too, they have a much greater opportunity to decide the important matter of their lifework for themselves than Hebrew boys did, for in most cases their fathers decided their work for them.

Never have boys and girls had greater opportunities to prepare to serve the world successfully than to-day. The challenge is before you.

The first important requirement in any truly serviceable vocation to-day is a well-balanced, wholesome character. People whose motives and purposes are sincere and unselfish, whose thought life is sound and clean, are needed in every legitimate vocation. This kind of character and personality takes years to build. But only such a person can be truly successful.

One of the most interesting workmen of the world was a man who has given his name to a particular kind of violin. So painstaking and expert was his

workmanship, so carefully was his wood selected that his violins are sought by the most distinguished of musicians, and happy is the violinist who possesses one of them. George Eliot has written a poem beautifully expressing her thought of the violin-maker's spirit and his attitude toward his work. She imagines him as saying:

" . . . when any master holds
 'Twixt chin and hand a violin of mine,
 He will be glad that Stradivari lived,
 Made violins, and made them of the best.

.
 " . . . while God gives them skill,
 I give them instruments to play upon,
 God choosing me to help him.

.
 " . . . If my hand slacked,
 I should rob God—since he is fullest good—
 Leaving a blank instead of violins.

.
 " . . . He could not make
 Antonio Stradivari's violins
 Without Antonio."

Do you think any serviceable vocation might bring you happiness if you felt you were sharing God's plan as Antonio did?

SUGGESTIONS FOR THE WORSHIP COMMITTEE

For your Scripture reading you might select from the references given those which you think particularly appropriate as helps in choosing one's vocation.

An appropriate hymn would be "Just as I Am, Thine Own to Be." (The Abingdon Hymnal, No. 76).

George Eliot's poem might be read by a member of the class.

A SUGGESTED PRAYER

Dear Heavenly Father, we thank thee for the challenge thou dost present to us to share with thee in serving the world through different vocations. Grant us wisdom to choose aright, that our lives may be serviceable. Help us each day to be building strong, wholesome, Christian characters which will be real assets in our future lifework. In Christ's name. Amen.

SUGGESTIONS FOR THE PROGRAM COMMITTEE

1. *Problems to think through together:*

The kind of vocation we would like to follow and our reasons for our choices.

The reasons why the boys and girls mentioned in this chapter chose the vocations they did as compared with Jesus' motive.

What are some factors which should enter into our planning for successful lives?

2. *The check list to be marked:*

This should be done by each one personally, giving the reasons for preferences.

3. *Interviews with neighbors in the community:*

The class as a group might decide which of their neighbors were most successful, then assign different members of the class to interview them.

4. *Looking up the lives of famous people who were successful or unsuccessful:*

In locating information about the people suggested the encyclopedia should be a valuable source book. Your teacher will also be ready to furnish you with suggestions as to how to find something about them.

5. *Vocations in Bible times:*

It would be an interesting thing to take your Bibles and see how many different vocations were carried on among the Hebrews and early Christians. Then add to this list modern vocations which were never dreamed of in Bible times.

6. *Other investigations:*

Ask your teacher to secure for you an information blank such as different business and industrial firms require applicants to fill out. This will help the class to discover what character qualifications are considered important.

IN PREPARATION FOR CHAPTER V

In the light of the requirements which you discover are necessary for almost any worth-while vocation, what would you consider the only valid reasons why boys and girls should leave school when they have passed the eighth grade?

CHAPTER V

LIVING AND LEARNING

"Give *instruction* to a wise man, and he will be yet wiser:
Teach a righteous man, and he will increase in learning.
The fear of Jehovah is the beginning of wisdom."

—*Proverbs 9. 9-10a.*

THE Week Day Church School class in high school was considerably smaller than the eighth-grade class had been, for many had dropped out of school after graduation from that grade. One day the class decided to try to find out why these former classmates had discontinued their education. This is what they discovered:

Thomas had quit school to get a job and earn some money for himself.

Fred couldn't get mathematics, and so knew he would not get far in high school.

Edna had recently moved into the neighborhood. She had not been with the crowd long enough to get acquainted, so felt a little left out. She decided not to go on to high school on that account.

Roger's father had died, and his mother needed his help to support the family.

Carl had been suspended for misbehavior.

Clara quit because she couldn't get along with her teachers.

Florence's health was poor, and the doctor had advised her staying out for a year.

Frank didn't ever intend going to college, so couldn't see how high school would do him any good.

Bessie did not enter high school because she could not afford to dress as well as the other high-school girls.

What do you think of these reasons for dropping out of school? Which would you consider *good* reasons? Which were poor or insufficient? What do you think of a boy who would drop out of school at the end of the eighth grade just because his best friend did? Was Frank's reason a good one or a poor one? What could be done in Roger's case? How could he get an education under these conditions? Do you know of any boys placed in his position who managed to secure an education in spite of circumstances and made good in the world? Would you excuse Bessie, Clara, or Frank? Why or why not? Which of these had the best reasons for leaving school? Why? Which of these would you say were short-sighted? Which needed the long view?

Here are some questions which some eighth- and ninth-grade boys and girls are asking. Perhaps you may help to find an answer to them:

What is the real use of going to high school?

What does it mean to be well educated?

Are going to school and getting an education always the same?

WHAT DOES IT MEAN TO BE WELL EDUCATED?

It is often said concerning this person or that in a community, "He is an educated man." What makes a man an educated man? Is it required that he attend school a certain number of years or that he have a college degree? Others in a community are considered uneducated. What makes the dis-

tion? When is a man or woman really educated?

You will find here a list of qualities to be found in people. Read the list very carefully. Then check the fifteen which to you best describe an educated person.

Check the 15 points
that best complete
the statement at
the head of col-
umn two

One Is Educated When He—

How well educated
are you? Check
the points that
answer the
question

..	Speaks clearly and grammatically.....	..
..	Loves his country and is loyal to it under all con- ditions.....	..
..	Never laughs at new ideas.....	..
..	Gets the highest marks in school.....	..
..	Reads the Bible.....	..
..	Does not waste time.....	..
..	Goes to the right source when he needs advice....	..
..	Is a high-school graduate.....	..
..	Keeps his mind open on every question until all the facts are in.....	..
..	Knows and obeys the laws of health.....	..
..	Is always willing to give his fellows the benefit of the doubt.....	..
..	Can read, write, and converse in at least one foreign language.....	..
..	Does not jump at conclusions without thinking..	..
..	Possesses a constantly growing vocabulary.....	..
..	Takes criticism and profits from it.....	..
..	Enjoys going to school.....	..
..	Is not over-critical.....	..
..	Has a deep and growing love for God.....	..
..	Is cheerful and optimistic under all conditions....	..
..	Has traveled in foreign countries.....	..
..	Knows the value of money and how to use it wisely	..
..	Is eager to correct his faults and strengthen his weak points.....	..
..	Loves to read, makes friends of books.....	..
..	Is always on the alert for new ideas.....	..
..	Is kind and courteous to all people, strangers in- cluded.....	..
..	Knows how to work with his hands.....	..
..	Takes part in school athletics.....	..
..	Has a knowledge of his country's history.....	..
..	Respects the ideas of other people, even though he may not agree with them.....	..

Check the 15 points
that best complete
the statement at
the head of col-
umn two

One Is Educated When He—

How well educated
are you? Check
the points that
answer the
question

..	Has a growing appreciation of beauty as found in nature, music, and art.....	..
..	Uses his education to increase his financial wealth..	..
..	Chooses his friends from those who are at least as well educated as he is.....	..
..	Is a college graduate.....	..
..	Will make any sacrifice in order to get the best possible education.....	..
..	Practices the Golden Rule.....	..
..	Is creative, productive; not a parasite.....	..

HOW WELL EDUCATED ARE YOU?

That is a fair question to ask any boy or girl who has just completed the first eight years of school and may or may not be looking forward to high school or college. One cannot answer that question without the help of other questions. What is education? Can you do everything you want to do with the education you now have? In order to realize some of your dreams and plans for the future, what further education must you have?

In the light of your answers to these questions, read the list again and in the column at the right check all the items that best describe your present education. How many of the qualities which you checked a few minutes ago do you possess? On what points of the list are you especially weak? or strong? How does your education compare with that of your classmates? Suppose that some other member of your group were checking your education. Do you think he would check the same points that you have checked?

WHAT DOES SCHOOL CONTRIBUTE TO SUCCESSFUL LIFE?

No doubt you have been wondering what all this checking has to do with school. Does one have to go to school in order to develop the qualities and learn the habits listed here? Or may one acquire an adequate education without going to school? Consider from this angle the fifteen qualities you have checked for a well-educated person. Can these qualities be developed outside of school? Or are they developed most easily in school? Consider now your own education. How has going to school helped you to develop the qualities that you have checked? How will going to school help you to improve your education?

To answer these questions, think of what your school actually offers, such as:

1. Instruction in languages, history, science, art and music, dramatics, mathematics.
2. Opportunities for physical development: athletics, gymnastics, instruction in hygiene.
3. Helpful contacts with teachers and counselors.
4. Opportunities to make helpful and lasting friendships.
5. Vocational or pre-vocational training.
6. Training in self-government.
7. Opportunity to read books and magazines, acquaintance with which increases knowledge and forms a foundation for later development.
8. (Add others.)

We have saved the most important questions to the last! How good a citizen can you be without education? How does having an education help one

to be a good Christian? What kind of person do you want to be? How much *more* education do you need? Can you get this from your school? For example, how and where will you learn:

1. The laws of health and how to obey them,
2. The discoveries of science and how to make use of them,
3. The achievements of the great and how to emulate them,
4. The habits of a good life and how to live them?

THE MODERN SCHOOL

More than ever before the purpose of the public school is to train boys and girls to become efficient citizens and helpful members of a community. This is the aim in most of the subjects studied in public school to-day. In many modern schools the pupils have an increasingly large share in determining what shall be done in the schoolrooms and in the different class sessions. They are given opportunities for leadership in the school clubs and societies. So the school has become in many ways a miniature community. The teacher is looked upon as a trusted guide and counselor rather than as a tyrant who forces reluctant boys and girls to study. A true modern student will not be looking for a chance to get the better of his teacher. He will be assuming leadership in his class in its search for interesting practical knowledge and skill.

Boys and girls are truly getting an education when they take the initiative in their search for knowledge. For although the state may force parents to see that their children attend public school, up to a certain age, no parent nor teacher can ever force a reluctant,

indifferent or lazy child to get an education. That is a matter one must attend to himself. On the other hand, even though forced to leave school at an early age, one can always find a way to be well-educated if the desire is strong enough. Abraham Lincoln, Thomas Edison, and many others bear witness to this possibility.

SUGGESTIONS FOR THE PROGRAM COMMITTEE

For the class to think about:

1. Imagine yourself living a century ago. In what ways do you think the schools would be different from the schools of to-day? Would you be willing to buy your own books? To walk three miles through snow to school every morning?

2. Suppose you had no education at all and could not even read or write, in what ways would you feel yourselves handicapped? What things of those you enjoy doing now would you be forced to forego?

3. Why do you suppose you are compelled by the laws of our country to attend school up to a certain age? Why does our country think it important that every boy and girl shall receive at least some education? What do you think of a boy or girl who receives the advantage of a free education and then turns upon his country and breaks its laws?

4. Who is the best teacher you have ever had? Why do you consider him or her a good teacher? What qualities do you most desire in a teacher? Give your reasons.

Roll call of your own eighth-grade class:

Might it not be interesting and worth while to discover the reasons why the different members of your own eighth-grade class discontinued their studies? A committee might be appointed to make a study of this and report at your class session.

What are some of the special advantages your school offers?

Perhaps your own school has some features which are particularly helpful in preparing boys and girls for richer and more effective lives. It might be worth while to make a list of these and consider them in your class group. Suppose you had the privilege of writing a newspaper article which would urge young people to continue in school rather than leave when the eighth grade is completed. What would you include in such an article?

SUGGESTIONS FOR THE WORSHIP COMMITTEE

For Scripture reading:

We can imagine that when Hebrew boys and girls in the olden time complained about the long hours and hard work in their synagogue school, their teachers would quote to them from the Hebrew collection of wise sayings.

Hear them:

"Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the gaining of it is better than the gaining of silver,
And the profit thereof than fine gold.
She is more precious than rubies:
And none of the things thou canst desire are to be compared unto her.
Length of days is in her right hand;
In her left hand are riches and honor.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her:
And happy is every one that retaineth her."

(Proverbs 3. 13-18.)

The following hymn may give to some of your classmates inspiration to carry on in their school work in a more conscientious way, for the sake of preparing themselves more fully to share with Christ his purpose for the world:

"O Son of man, thou madest known,
Through quiet work in shop and home,
The sacredness of common things,
The chance of life that each day brings.

"O Workman true, may we fulfill
In daily work thy Father's will;
In duty's call thy call we hear
To fuller life, through work sincere.

"Thou Master Workman, grant us grace
The challenge of our tasks to face;
By loyal scorn of second best,
By effort true to meet each test.

"And thus we pray in deed and word,
Thy kingdom come on earth, O Lord,
In work that gives effect to prayer
Thy purpose for thy world we share. Amen."
—*Milton S. Littlefield.*

A PRAYER

Our Father, we thank thee for those opportunities for further learning which are ours to-day. Grant that we may neglect none of them. May we live more richly and more wisely every day because we have been learning from Jesus the Master Teacher. Amen.

PREPARATION FOR SESSION XV

1. Keep an account for one week of how you spend your time, in order to find out how many hours a day, or a week, are devoted to the following:

- (1) Eating.
- (2) Sleeping.
- (3) Attending school.
- (4) Going to and from school.
- (5) Working for money.

- (6) Preparing school lessons.
 - (7) Attending church, church school, and other church functions.
 - (8) Recreation: playing, attending picture shows, parties, other forms of recreation.
 - (9) Reading.
 - (10) Working at home: caring for younger brothers and sisters, assisting with the housework.
 - (11) (List other time-consuming activities.)
2. When you have completed your record, analyze it in order to discover:
- (1) What proportion of your time you spend doing worth-while things that will help you to develop personally.
 - (2) How much time you waste (when is time wasted?).
 - (3) How much time you devote to helping other people.
 - (4) Whether or not you could spend less time on some things and more time on certain others of greater value.
3. What *hobbies* do you have? What hobbies in the past did you enjoy most? Least? Why? What are hobbies for? Why is it a good thing for boys and girls, even men and women, to have hobbies?
4. How much time do you give:
- (1) To the church and its activities? What work do you do for your church? Have you ever been asked to take some place of leadership in your church? Did you accept or refuse this opportunity? Why? Could the work of your church go on without the support of men and women who give freely of their leisure time?
 - (2) To the social service agencies of your community, such as social settlements, and so forth? What do you do?
5. What can you do now to reorganize your time schedule so as to derive the greatest value from your time?

PREPARATION FOR SESSION XVI

1. Find out, if you can, how much money is spent each week, each month, or each year in your city, state, or nation upon:

- | | |
|-----------------------------|--------------------------------|
| (1) Amusements. | (1) Churches and missionaries. |
| (2) Tobacco and cigarettes. | (2) Schools and colleges. |
| (3) Cosmetics. | (3) Libraries. |
| (4) Automobiles. | (4) Art Galleries. |
| (5) National defense. | (5) Hospitals. |
| | (6) Social welfare work. |

2. How do you spend your money? Where and how do you get it? Read Isaiah 55. 2 and answer the questions contained in it. Keep an accurate account of your money for a week, so as to be ready to discuss these questions in your class.

3. Look up the stories of *Silas Marner*, "King Midas," and the "Rich Young Ruler" (Mark 10.17-22). Be prepared to tell these stories in your class.

CHAPTER VI

USING GOD'S GIFTS

"But he that followeth after vain *persons* shall have poverty enough"—*Proverbs 28. 19b*.

"It is required in stewards, that a man be found faithful"—*I Corinthians 4. 2*.

SPENDING TWENTY-FOUR HOURS A DAY

"How are you going to spend vacation week?" This was the question everyone in class was asking everyone else. Many hours were theirs to invest in some sort of play or work besides the hours of the day spent in the routine of eating and sleeping. Can you imagine some of the ways those hours would be spent? Some of the class had been getting behind in their school work and in their music practice, so they would be obliged to catch up. It would not be much of a vacation to them. Others had worked hard to earn a holiday. What would they do with this precious time?

One or two of the class were like the Chinese who was visiting in New York City. With his guide he boarded the local train in a subway, only to be hustled off in a few blocks to board an express.

"Why did we do that?" asked the Chinese.

"To save five minutes," answered his guide.

"And what shall we do with the five minutes?" asked the puzzled Chinese.

So one or two in the class were puzzling as to what they might do with these unexpected hours which were to become theirs. For the rest of the class

there was no question. They would fill up the extra hours with outdoor sports, with shopping, with shows, with work at home helping mother, with visiting, and with the things they had no time to do when the days were full of study.

How to spend holidays and other leisure time is one of the most important questions confronting the American people, even though many do not think of it as important. For what one does in his leisure time when he can do as he pleases is a fairly true indication of the trend his life is taking.

HOW SUCCESSFUL MEN SPENT THEIR LEISURE TIME AS BOYS

A young Dutch boy whose parents had emigrated to the United States planned very carefully what he should do with his leisure time. His favorite hobby was collecting the autographs of famous people. With a little money he had saved he made trips to different towns in the East where famous writers and poets lived. He sought interviews with such men as Emerson, Oliver Wendell Holmes, Phillips Brooks, and Longfellow, and asked them for autographs for his autograph album. Some of the interesting conversations he had are recorded in the story of his life, *The Americanization of Edward Bok*, by himself. These conversations really gave him his start in his career as a journalist and a publisher.

In more recent days newspapers, magazines, and radio stations have devoted much attention to one of the greatest of men—Thomas Alva Edison, who began his famous career as an inventor in his spare time.

Since there was so little of interest attached to his work as a telegraph operator, Thomas Edison early began to find ways and means of using his leisure time to make up for the monotony of his daily toil. He hit upon the study of chemistry as a hobby and followed it carefully and persistently, devoting every cent that he could possibly spare from the necessities of life to buying scientific books and materials for experiments.

Applying his hobby to his business, Edison soon invented an automatic telegraph recorder, then several other devices to assist him in his work, and before long, through his inventive skill and genius, he was producing one great benefit after another to mankind. Many of our leading industries are built wholly or in large part upon the inventions of Edison: electric lighting, the development of electric railways, the manufacture of dynamos and electric motors, moving pictures, and the development of phonographs and talking pictures. The boy who developed in his youth a worth-while hobby became the greatest inventor of modern times!

FOR YOU TO THINK ABOUT:

1. How do you spend your spare time? You have kept a record for a week of the time you devote to various activities. Now analyze your record to discover:

(1) The time you spend profitably—doing some worth-while thing for your own improvement, or for the benefit of someone else.

(2) The time you waste—doing things that have no value for yourself or for others.

(3) The time you spend in the wrong way—doing things that hurt yourself or someone else.

2. What change could you make in your daily or weekly schedule so as to use your leisure time in the best possible way? For example, if you used your time for study in the best way, would you then have more time to devote to some worth-while hobby? On the other hand, if you should give up some hobby that wastes both time and energy, what hobby would you find to take its place?

3. What is the value of having hobbies? What hobbies have you enjoyed most? Least? Why? What did the wise man long ago have to say about a person's leisure-time interests? What did he mean? (Proverbs 28. 19b.)

4. How much time do you spend doing things:

(1) For your own personal improvement, such as reading, drawing, studying music?

(2) To help other people?

5. How much time do you devote to your church and to activities such as:

(1) Going to church and church school?

(2) Preparing your church-school assignments?

(3) Taking an active part in the missionary and social organizations for your age?

(4) Prayer and devotional Bible reading?

MONEY—MASTER OR SERVANT?

What would you do with a thousand dollars? That isn't a very difficult question to answer, for most of us could think of a hundred and one ways to spend that much money. Here are a few answers given by some boys and girls who were asked this very question:

"I'd buy a roadster," said one of the boys.

"A roadster?" exclaimed another. "I'd rather put it toward a motor boat that I'm coaxing my father to buy."

"For once in my life I'd have some clothes that I really like," interrupted one of the girls.

"That's just like a girl," her brother remarked in disgust. "Why not put the money in the bank and watch it grow?"

"That wouldn't be any fun. I'd rather spend it," said another. "Give me a thousand dollars and I'd fix up a gym in the cellar, have a dark room for developing pictures, buy an outboard motor and then go to camp for a couple of weeks on what was left."

"Oh, well, what's the use? Why not wait until we get the thousand dollars before we start spending it?" suggested another.

Money—how to get it and what to do with it—is one of our greatest problems. For money has the power to provide many satisfactions and at the same time to cause keen suffering. It is at once a blessing and a curse. For money people have been known to lie and cheat, to rob and kill, to betray their friends and sell their own manhood. With money, those who have understood its value have built hospitals and schools, churches and art galleries; created institutions for the relief of all kinds of human suffering and for the advancement of all branches of learning and culture. The church is dependent upon money for its life and extension. Money is the great medium of exchange. We need it in order to buy food and clothes; we need it for our comfort and security; we need it to share with those less able to acquire and use it than we are.

In the Bible we read many strong statements about money. One of these is to be found in Paul's letter to his young friend, Timothy. Perhaps he felt Timothy might be tempted to let the love of money lead him into wrong practices. At any rate he wrote to him with regard to rich people, "For the love of money is a root of all kinds of evil" (1 Timothy 6. 10).

While Jesus was growing up as a lad in Nazareth he had many opportunities to see the evil and suffering which came when men and women let the love of wealth master them. He could not help but realize also the good to which money could be put by those who were more interested in the welfare of humanity than in the amassing of wealth. He knew also what the pinch of poverty meant and how easy it was for poor people to fall into the habit of worrying where the next meal should come from, especially when taxes were high and there were many little children in the family to feed and to clothe. So there grew up in his thinking an understanding of wealth which he shared with his followers during his ministry and which he practiced daily.

To poor people who worried over their poverty he said: "Do not worry. The Father who clothes the lilies of the field will clothe you also." Speaking of the rich men who had let their money master them he gave this word of warning, "Ye cannot serve God and Mammon." He said to his followers also (perhaps with a twinkle in his eyes at the picture it suggested), "It is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God."

One day there came running to Jesus a young man who had let money become his master.

"Good master," he said, "what shall I do to inherit eternal life?"

As Jesus continued the conversation with him he saw more fully the predicament in which the young man found himself and longed to release him from the fetters his wealth had bound around him. He said to him, "Go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven." But the young man could not bring himself to do this, so he went away sorrowfully. There is an interesting tradition to the effect that this young man was none other than Barnabas, who, later, after the crucifixion of Jesus and the founding of the early Christian Church, decided to carry out Christ's wish. The story is told that he brought all his goods with the price of his lands and laid them in the hands of the apostles for the fund which the early Christians possessed in common. If this is true, then the rich young man found a chance to use the talents God had given him in the cause of the Kingdom, for Barnabas became one of the real leaders of the early Christian Church and was influential in leading Paul, the great apostle, out into his work.

A MAN WHO MAKES HIS WEALTH SERVE HUMANITY

The late Julius Rosenwald, noted Jewish business man and philanthropist, pioneer in initiating the mail-order business, was a man who counted the wealth which he had earned as a sacred trust to be used in the service of humanity. During the years of financial crisis, in order to protect his company's

credit and its employees' stockholder savings, he turned back millions of dollars of his own holdings into the company's funds. Very conscientiously he planned with others how his wealth should be spent that it might do the greatest good for humanity without regard for race or religion or nationality. In 1931 the Chicago Rotary Club named him as the distinguished citizen who had rendered the greatest service to mankind. Through his wealth, coupled with the financial efforts of Negro people themselves, fifty-five hundred schoolhouses were built in the South for the Negro race. When his will was made, it provided that all the capital in the bequests which he made should be spent within the next twenty-five years. He thus set his stamp of disapproval on perpetual endowments. When the suggestion was made by certain leaders that a story of his life be written and entitled "The Greatest Jew of His Day," the proposal was immediately vetoed by him. Those who knew Mr. Rosenwald honored him as a friend and as a great man rather than as one who had amassed wealth. He was truly a man who mastered money and made it serve the cause of humanity.

YOUR STOREHOUSE OF RICHES . . . AND GOD'S

Jesus, during his brief but crowded ministry, saw many a man who had tried to find happiness in storing up possessions. But Jesus knew there was a better way to true joy—the way of usefulness and service. One day he told to those gathered about him a story of three men each of whom had been given a trust fund by his master. When their master returned from his journey he called for an

accounting. The first had made good use of the talents intrusted to him and was given still greater responsibilities. The second had been true to his trust also and had invested it so that it yielded more money. But the third man did a very foolish thing with the money intrusted to him, for he dug a hole in the ground and hid his money in the hole to have it ready for his master's return. Which of these do you suppose felt really happy when his master returned? How do you suppose the third man felt when his master asked for an accounting? This story you may read in Matthew 25. 14-29 to discover what reward came to each man.

Since the time Jesus told this story many men and women have come into the world with latent gifts or capabilities which have been intrusted to them by God. Some of them have frittered away in useless ways these God-given talents; others have neglected to develop theirs, so they have been wasted; but still others have made the most of them and have made the world happier and better because these talents have been placed in their keeping.

A BOY WHO MIGHT HAVE LOST HIS CHANCE

A certain boy was born of Polish parents, who gave him every opportunity for education. But because he did not like school very well he decided, despite the opposition of his parents, that he would become a sailor. At Marseilles he secured a place on a ship and for two years sailed the seas. When he was twenty-one, he went to England and managed to secure the position of third mate on an English steamer, even though he could hardly speak a word of English. Gradually, through his contact

with the speech of fishermen, shipwrights, and sailors, he mastered something of the English language so that he could pass the examination for officers in the merchant service.

Then he was stricken with an illness that kept him in bed for months and months. Through those long months of illness his wonderful talent for writing was discovered in all its beauty and richness. Had he continued a sailor, the world might never have known of Joseph Conrad, one of the most brilliant writers of his time. Do you suppose that in his later life he ever regretted the fact that the years spent as a sailor might have been used preparing for his vocation as a writer? What difference might it have made in his life if he had spent the first years in school?

A MUSICIAN WHO USED HIS TALENT TO ENRICH THE LIVES OF OTHERS

When a certain little Norwegian boy was only five years old, he was given his first violin. Toward this treasure of his he felt very much as most boys feel toward their first baseball. He would have taken it to bed with him if his mother had permitted it. When he was eight years old, his father gave him a new and larger violin. The boy became so proud of it and so fond of playing it that he sometimes annoyed the rest of the family. Awaking one night at midnight he thought of his violin, crept from his bed, and soon had begun to finger it softly. Captivated by the spell of his own music he played more and more loudly. Soon the entire family was aroused, and so infuriated was his father that he

beat the small boy with a horsewhip and destroyed his precious violin.

But Ole Bull did not give up. Though his parents did not really appreciate his rare talent and forbade his developing it, he continued to play. They wished him to become a lawyer, so they sent him to the university, where he so charmed his professors with his wonderful music that they prevailed upon his parents to permit Ole to study music at Minden.

It was not long before Ole Bull was holding vast audiences entranced with his violin music and bringing happiness to thousands. It would be difficult to tell how many he inspired to nobler living through the music which poured forth from his violin.

After he had reached the height of his career he decided to organize a colony for some of his less fortunate countrymen, so he purchased a large tract of land in the heart of the forests of Pennsylvania. The place was called Oleona. Several hundred colonists from the Old World came to America with him to make for themselves homes in this place. On the hill overlooking the colony Ole Bull built his home. Around the ruins of this home the state of Pennsylvania has now built a state park to which many tourists come each year. Here their thought is turned once more to the life of a man who used the gift of music God had given him to inspire and bring happiness to others.

SUGGESTIONS FOR THE WORSHIP COMMITTEE

It would be well, in the plans for worship, to emphasize the thought that God needs our gifts of time, energy, money, and talent to use in the enterprise of building his kingdom on earth.

From the following Scripture passages selection might be made:

Matthew 25. 14-30; Psalm 24. 1; 50. 10-12; Haggai 2.8; 1 Corinthians 4. 2; Luke 18. 18-25; Psalm 90. 12.

The following hymn might be used as a prayer hymn:

"We give thee but thine own,
Whate'er the gift may be:
All that we have is thine alone,
A trust, O Lord, from thee.

"May we thy bounties thus
As stewards true receive,
And gladly, as thou blessest us,
To thee our first fruits give."

If you wish to use a picture for this service of worship a very appropriate one would be "The Rich Young Ruler," by Hofmann. The story might be read from the Bible (Luke 18. 18-25) or told, the picture interpreted by someone, and the prayer hymn sung.

Or, in this service of worship, it would be a good idea to give the members of the class an opportunity to use their various talents in God's service. Perhaps one gifted in music would play a piano selection for a prelude; one member of the class might sing a carefully selected number; another might read the Scripture effectively, making good use of her training in public speaking; another might tell one of the stories suggested by the lessons. In this case the story of the talents (Matthew 25. 14-30) would be an appropriate Scripture reference. The hymn, "Just as I am, young, strong, and free," might be sung by the group.

SUGGESTIONS FOR THE PROGRAM COMMITTEE

1. In the sections "For You to Think About" you will find some questions for the class to think through together.

Answers to some of these will involve the making of reports also.

2. You will no doubt wish to look up the leisure-time activities of well-known men and women to discover what kind of hobbies they consider are important.

3. A very practical thing to do would be to make a personal time and a personal money budget and then try keeping to it for at least a month. At the end of the month you might revise each as seems best after your experience with them.

4. The story of the talents (Matthew 25. 14-30) might easily be dramatized by the members of the class. You could either keep it in its scriptural setting or modernize it.

PREPARATION FOR CHAPTER VII

Do you know of any cases of misunderstanding between people or between groups which you think might be cleared up if both parties could see matters from the other person's viewpoint? What could be done to bring about a better understanding between them?

CHAPTER VII

SEEING THINGS AS OTHERS DO

"Look not on his countenance, or on the height of his stature; . . . for *Jehovah seeth* not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart"—*1 Samuel 16. 7b, d, e.*

MISUNDERSTANDING IN CLUB

THE program committee of the Four Square class were having a rather spirited discussion, for Sarah was insisting on having her own way. This was not unusual in any committee meeting to which Sarah came, for she was always standing alone, wanting her plans to carry through in spite of the best thinking of the rest. So it came about that Sarah was not always chosen to work on committees. This time the argument was about timid little Doris. All the others wanted to give her a part in the program, but Sarah was sure it would ruin everything if she should hesitate or stumble; that would disgrace their class. The others were thinking, however, that Doris really needed encouragement and a chance to try herself out in public. Besides, they knew she would really be very resourceful if only given an opportunity. But Sarah refused to put herself in the place of Doris and to think of the other girls' side to the question. She was sure she was right. She did not seem to realize why it was that she was not half so popular as Helen, who was always being chosen for committees. The

others knew, however. Helen was more popular because she always tried to think things through from everybody's point of view, and was willing to give up her own ideas if the rest decided differently.

MISUNDERSTANDINGS AT CAMP

One summer the Boy Scout troop of a certain church had a chance to go to camp for a week. In the late afternoon of the first day the director called all the boys into the big council circle and explained to them the rules of the camp. These rules had come out of many years' experience. The boys had had their share in making them. He asked each boy to co-operate in making the camp a genuine success.

But that night, when they were getting ready for bed, one or two of the new boys began to complain. "This is a bum camp," growled one.

"Did you ever see such eats?" asked another.

"Why couldn't we have our tents near the lake?" came from another.

Before long a large number of the boys in Troop A were disgruntled and their criticisms and complaints were heard on every side. The boys who had been there before and understood the difficulties of making a good camp were disgusted with them and tried to hush them up, but before long many of the new boys were deliberately breaking rules, singing rough songs at meal time, and making life disagreeable for everyone. The result was that none of the boys had a chance to go to camp the following summer. What was the trouble with the new boys?

MISUNDERSTANDINGS IN THE HOME

Agnes Colton and her mother never seemed to understand each other. It seemed to Agnes that her mother was very cold and reserved to her, while Mrs. Colton felt that Agnes was very thoughtless, caring little for the feelings of the rest of the family. Often when Agnes' mother asked her to go somewhere with her, Agnes would choose to go off with her pals instead.

Frances Krohn's mother had had little schooling. She had not been in this country very long and still had queer foreign ways. There was much housework to be done and many children to take care of, so Frances' mother had little time to go out, even though she wished to. Frances was always a little ashamed of her mother. Frances' mother wanted her to bring her school friends home, but Frances was ashamed to bring them to the house, for her mother talked very brokenly and always wore her big apron.

Jack's father was a very domineering man. His word was law. He insisted upon prompt and unquestioning obedience. Sometimes Jack irked under this autocratic type of government and appealed to his mother, but she always answered: "Do as your father says, Jack. He knows best." What was the trouble in that household?

Jerry's father smoked cigarettes and always kept a large supply at home. Jerry decided to help himself. Before long he had developed the habit of smoking. When his father found out about it, he was furious, not only because Jerry was smoking but because Jerry used his cigarettes and gave them to

his chums. How might Jerry and his father have saved an unpleasant situation in their family?

In all of these instances, and in many others you might think of for yourselves, the situation could have been changed if the different ones involved had been willing and ready to see matters from the point of view of the other person. In what ways might each have come to a better understanding of the point of view of the other?

A FOREIGN FATHER AND HIS RICH SON

Many centuries ago a certain young man who had been brought up in the court of the king was made one of the important rulers of the land, even though he was a foreigner by birth. He was surprised one day to see his brothers coming from their distant home to obtain food from him in a time of famine. At first they did not recognize him and he did not make himself known to them. But finally he let them know he was really their brother and urged them to bring their father and come to live with him in the new land, where he had risen to prominence. One day the brothers returned with their old father. He must have seemed very queer and countrified to the people of Egypt, but his son brought him before the king and introduced him very proudly as his father, even though he was an old-fashioned man who had lived all his life among the flocks and herds. His son must have realized how strange everything would seem to him in the city and among a strange people, so he was very careful to take good care of him and to treat him with all the honor which was due to him. The story of how this young ruler presented his father to the

king is to be found in Genesis 46. 28 to 47. 12. Do you think it took a great deal of understanding on the part of Joseph to treat his father in such a way that his feelings would not be hurt?

In one of his stories Jesus told of a home where there was not the kind of understanding which makes for a happy home life. In this home the younger brother did not understand how much his father cared for him, and the older brother did not seem to get the father's viewpoint very well either. So one day the younger brother told his father he was going to leave home and wanted his share of the property. Without once thinking of the grief his going away would cause his father or the inconvenience it would cause him, he started out for a far country. A gay life he lived at first, but when his money was gone he found out that his friends had been only "fairweather" ones. What he finally suffered and what wise decision he made you will find by reading Luke 15. 11-32. What do you think might have been done in that home so that the young man would never have wished to leave home? How might father and son have gotten each other's point of view? Have you ever known a family in which the son wished to leave home because he didn't understand or appreciate his father's viewpoint?

One of the most beautiful illustrations of a person who forgot his own suffering in thinking of someone dear to him is to be found in Jesus himself as he hung dying on the cross. In the midst of all his suffering, he thought of his mother and her grief; he thought of her loneliness and of the loneliness of that disciple who had stood nearest to him. And

he spoke these sacred words in that hour: "Woman, behold, thy son!" And to his disciple he said, "Behold, thy mother!" So from that day John, the beloved disciple, took Mary to his own house where each might comfort the other. Can you imagine something of the beautiful understanding and comradeship which must have existed between Jesus and his mother during the years that led up to that hour? Even though Mary could not always understand everything Jesus was doing, yet in her heart, we are sure, there was the utmost confidence in him. She knew she could trust him.

MISUNDERSTOOD PARENTS—AND CHILDREN

There comes a time in the lives of some boys and girls when they would like to make their parents over, when they can't help wishing that their fathers had different ideas and different methods of putting them into practice; or that their mothers were more like someone else's mother whom they greatly admire. Strangely enough, there comes a time also in the lives of some parents when they wonder what ails their children, when they can't imagine what has gotten into Tom or Jack or Betty. They wish their children were different too. In other words, parents misunderstand their children and children misunderstand their parents. What should be done about such conditions?

These are some of the things certain boys and girls have wished were different in their parents:

Having such "old-fashioned" ideas.

Thinking I'm still a child.

Trying to boss me.

Refusing to give me an allowance.

Making me go to school.

Not appreciating my friends.

Not fixing up the house.

Refusing to let me go with the crowd and have fun.

For these reasons and others, these boys and girls are sometimes almost ashamed of their parents; and at other times quite aggravated. What are they to do about it?

On the other hand, these are some of the things some parents wish were different in their children when they start growing up:

Thoughtlessness and disregard of feelings of others in the family.

Letting the crowd count for more than their homefolks.

Trying to boss all the members of the family.

Not appreciating the sacrifice other members of the family are making for them.

Keeping secrets away from mother.

Pouting and sulking about doing home work.

Acting ashamed of the homefolks.

Could you add any others to either list?

If only boys and girls knew the love and desire for their best interest that lie back of many a request or parental rule, perhaps a better understanding might develop.

On the other hand, if parents only knew the deeper feelings of their boys and girls, a still more complete and mutual understanding would result.

A TEACHER AND A PUPIL WHO DISCOVERED EACH OTHER

Douglas Buchanan was sure, after his first day in science class, that he was not going to get along very

well with Miss Wright, his teacher. The other fellows had told him what a stiff teacher she was. He knew he was going to have to work harder than he had ever worked before in his life, and that did not appeal to him one bit. For Douglas had always been a loafer. So Douglas assumed a "don't-care" attitude when he entered the classroom even though the others seemed interested. Then one day he discovered that Miss Wright liked "bugs" as well as he did, and knew a lot about them too. So the first thing he knew he was promising to go on a hike with her on a Saturday afternoon to find some rare specimens. That was the beginning of a long and worth-while friendship for both. The boy who had seemed to Miss Wright to be utterly indifferent became "all alive" as they tramped along the country roads and through the woods, on the trail of some additions to their growing collection. Douglas had always thought teachers weren't quite human, that they were too prim and precise, but now he found one who was as good a sport as his best buddie. Douglas found it wasn't hard to get his lessons in the science class, for it had all become vital and interesting to him. His other class work picked up too as he began to realize that teachers were interested in life instead of merely seeing to it that their students passed or flunked their courses. Before this, teachers had been to him "friendly enemies"; now he knew they might become "partners and counselors in the search for knowledge."

Does your teacher always get your viewpoint? On the other hand, do you always get his or her viewpoint? Is there mutual understanding between

you—the kind of understanding that makes school work a joy instead of a task?

In the chapel of one of the great women's colleges of the East there is a bronze tablet in memory of one of the most outstanding teachers of our country. In the course of her career as teacher and then as president of this great college many girls came under her influence. They felt that she understood and respected their viewpoints, and she constantly shared with them her goals and her purposes in life. So, in memory of her, the sculptor pictured a young woman starting forth into life with the lamp of knowledge in her hand. Bidding farewell to her and showing her the path is the figure of the loved teacher-counselor. The very posture, look, and gesture of both leader and pupil indicate the intimacy of understanding and confidence in each other which was true of this great teacher and her students. Is it possible that a whole field of deeper understanding and comradeship may be opened up between you and some teacher you have? If so, an attempt to get his or her point of view may be the beginning of a real comradeship which will influence both of your lives for good.

JESUS AS THE MASTER TEACHER

Jesus was the greatest teacher who ever lived, and he too longed for the confidence and the comradeship of his disciples. He shared with them his hopes and his desires, and they brought many questions to him. But Jesus must have become discouraged often at the slowness of his friends to discover his point of view and to enter into his dreams of the coming kingdom. While he was dreaming of a

spiritual kingdom of love and good will, they were ambitious for a temporal kingdom which should be brought about by the defeat of the Roman Empire, and in which each should have chief place as his counselors. As they turned their faces toward Jerusalem Jesus was thinking of the cross and of his threatened death there, while, almost to the very last, his disciples were thinking of the temporal kingdom which they hoped should be established. It was during these last days that two of his disciples who were his most intimate comrades came to him to make a request. When he said to them, "What would ye that I should do for you?" they said, "Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory." What did Jesus say in answer to them? You will find his answer in Mark 10. 35-40, 43, 45. Can you imagine how disappointed he must have been that their chief concern should be for places of honor for themselves when his chief concern in life was to serve others? How utterly they failed to get his viewpoint at that time! We are glad that later they caught his spirit and shared his dream. The spirit and viewpoint of Jesus they faithfully passed on to others, so that in every age there have been men and women who have looked at life through Jesus' eyes and caught his spirit. It is through such as these that his kingdom will be realized on earth.

SUGGESTIONS FOR THE WORSHIP COMMITTEE

It would be well worth your while to pause a few moments during your class session to see if you cannot get closer to Jesus' viewpoint and share with him his understanding of others and his interest in them. You

might use for Scripture the incident along the way to Jerusalem referred to on page 88 (to be found in Mark 10. 35-45). Are we as Christians disappointing him in failing to enter into his purposes and to share his ideals?

The hymn, "O Master, let me walk with thee," would be an appropriate one to use in this connection.

A PRAYER

O God, who art everything that is good and true and beautiful, help us to find thee in the goodness and truth and beauty of our fellow men. Help us to understand them and sympathize with their viewpoint, even though we may not agree with them in all things. Above all, O God, help us to view our world, ourselves, our fellows, our opportunities, through the eyes of Jesus. Amen.

SUGGESTIONS FOR THE PROGRAM COMMITTEE

Some questions to think about and to discuss together:

1. Why is it sometimes difficult to see the other person's point of view? Why do others sometimes find it difficult to get our viewpoint?
2. Why is it often difficult for parents to see things as their children do and also for children to get their parents' viewpoint? Why is the same thing true of pupils and teachers?
3. Do parents always see things in the right way? Do children always see things in the right way? Can you give reasons and illustrations for each side of the question?
4. Why is it essential to see the other person's point of view even if you do not agree with it? How would that have helped solve the problem of Sarah and the Four Square class; the problem of the Boy Scout troop; Agnes' problem; Frances' situation; Jack's problem?
5. What special difficulties do you have in seeing things your parents' way? Are these difficulties really important? What are you going to do to correct them?
6. What difficulties do your parents have, so far as

you know, in seeing things your way? What are you doing together to understand each other so that your associations may be happy and mutually helpful?

7. How do you know that you see things in their proper light? How may you know? Would trying to see things through the eyes of Jesus help us to look at our world, our home, our work, our opportunities in the right way? Give your reasons.

8. What help may you get on your problems from the following stories given in this chapter:

- (a) A foreign father and his son (Genesis 46-47).
- (b) Story of the son who left home because he didn't understand (Luke 15. 11-32).
- (c) Jesus' thought for his mother on the cross (John 19. 26, 27).
- (d) The story of Douglas Buchanon.
- (e) The story of the bronze tablet of Alice Freeman Palmer.
- (f) The failure of Jesus' disciples to understand his viewpoint (Mark 10. 35-40).

9. May we say that many of the difficulties in homes, neighborhoods, schools, and even nations, are caused by the failure on the part of the people involved to see the other person's point of view? Why is it undesirable to have everyone thinking and feeling just alike in all questions? Why is it just as desirable that we learn to have sympathy and understanding for people with differing points of view?

PREPARATION FOR CHAPTER VIII

Think of all the different kinds of friends you know. Then think of the qualities you most appreciate in your own closest friends. What problems do intimate friends sometimes face in their friendship?

CHAPTER VIII

LEARNING THE ART OF FRIENDSHIP

"So long as we love, we serve; so long as we are loved by others, I would almost say that we are indispensable; and no man is useless while he has a friend"—*Robert Louis Stevenson.*

THE Week Day Church School class entered their classroom by twos and by threes. They represented many different kinds of friendship: Jack and Fred came in together. But this morning Fred was almost disgusted with his "buddie." Jack was the most popular fellow in school, prominent in athletics and in all other school affairs. But the trouble with Jack was that he "used" his friends whenever the occasion offered. This time he had presumed upon Fred's friendship and was begging him to let him copy his Math. problems.

Jane and Ellen came in together as a matter of course. They always came together, sat together and left for their next class in each other's company. So inseparable were they that the others jokingly referred to them as "the Siamese twins." If Ellen so much as looked at any other girl, Jane was jealous. So, in order to make things run smoothly, Ellen dispensed with any other friends even though she knew several girls she wished to get better acquainted with.

Hazel was really the only one who came in alone. For the other girls didn't seem to want to have her for a friend. This was because Hazel never seemed

able to keep secrets. She was always "letting the cat out of the bag" or "talking out of turn." Whenever any fresh bit of gossip was passed around, everyone suspected Hazel as having been the one to start it.

Esther entered this particular morning with the new girl, Mary. Esther always made up to the new girls at first; but if she found out that the girl was poor or from a lower social class, she always dropped her and began to be snobbish.

Carl was really the best-loved boy in the whole school. He always had a bunch of fellows with him even though he sometimes wore a neatly patched coat. But the fellows liked Carl, for he was always ready to help them out in a pinch and was always a good sport. They knew they could count on him.

With all these friendship relations established in the group you can imagine they were interested when they found out they were to talk over their friendship problems together.

WHO ARE YOUR FRIENDS?

In almost any group of boys and girls you would no doubt discover many of these same friendly (or unfriendly) relationships, and some of the same problems these boys and girls had, for making friends is one of the most interesting experiences of life. Meeting new people, learning their true worth and discovering interests in common with them is one of the pleasures of growing up. Each year, each month, each day brings us into contact with people somewhat like ourselves who need our friendship and who, in turn, will give us theirs if we can find a common meeting ground? What kind of

friends do you have? Why have you chosen certain people to be your friends? Why have you passed others by? These are all questions we need to ask ourselves.

Following this paragraph you will find a list of kinds of people whom you may or may not desire as friends. As you read the list you will note that you are given an opportunity to check after each item in one of four columns. By your checking you will indicate your feeling for the person described in the item. For example, take No. 30—A Foreigner. How would you check that item? If you put a mark in the first column, it would mean that you would like *very much* to have this person for a friend. If you check in the second column, you would be saying that you *would just as soon* have this person for a friend, that is, you would not object to him because he is a foreigner. So for each of the other two columns as the headings indicate. When you have read the list carefully, check the items as directed, then study your checking to find out,

(1) The kinds of boys and girls you would want as your friends.

(2) Your reasons for choosing some and for not choosing others.

(3) Whether or not your reasons for choosing some and rejecting others are really good reasons.

(4) Whether or not you would be a desirable or undesirable friend according to the items in this list.

Of course you will understand that real friendships do not depend upon such incidental factors as most of those in the list suggest; but, nevertheless, some of these traits often hinder or make friendly relations impossible.

<i>How Would You Like This Person For Your Best Friend?</i>	<i>Very Much</i>	<i>I'd Just As Soon</i>	<i>Probably Not At All</i>	<i>Certainly Not At All</i>
A Boy or Girl Who:				
1. Has a very liberal allowance....
2. Has decided to be a missionary.
3. Has a relative who is an ex-convict.....
4. Gets "A" in all school subjects.
5. Plays the piano very well.....
6. Is the leading school athlete....
7. Has traveled in Europe.....
8. Has his own car.....
9. Helps his classmates with their studies.....
10. Is prominent in school dramatics
11. Goes to church school regularly
12. Was caught cheating in examinations.....
13. Is a minister's son.....
14. Is free to come and go as he pleases without asking parents' permission.....
15. Smokes cigarettes.....
16. Keeps secrets; does not go back on his friends.....
17. Mother takes in washing.....
18. Is a Negro.....
19. Always tells the truth.....
20. Was voted the most popular student in the school.....
21. Lives in a bad neighborhood....
22. Wears expensive clothes.....
23. Is a Jew.....
24. Family lost all their money in the stock market crash.....
25. Always keeps his word; lives up to what he promises.....
26. Quit school at the end of the eighth grade to go to work...
27. Always remembers to say, "Please," "Thank you," "I beg your pardon".....
28. Has good table manners.....
29. Is good-looking and always neat in appearance.....
30. A foreigner.....
31. Is liked by no one else.....
32. Was suspended from school for misbehavior.....
33. Borrows money from his friends and does not repay it.....

WHAT DO YOU EXPECT OF YOUR FRIENDS?

Friendship is the source of very great happiness. Everyone values the loyalty and confidence of true friends. History is filled with stories of friendships made memorable by the fact that when put to some great test, they did not weaken. You may read in your Bible the story of David and Jonathan, Ruth and Naomi, Paul and Timothy, and, most beautiful of all, the stories of Jesus' friendship with Peter, James, and John, and with Mary and Martha of Bethany. In every case these friendships came into being and were made strong through experiences which were shared. A friend who is genuine is a tower of strength, a refuge, an unfailing source of helpfulness.

What do you expect of your friends? To answer this question, think of the friends that mean most to you, the ones whom you want always to remember. Which of the following will you insist upon in the friends you choose?

1. That they understand you, and try to see your point of view.
2. That they respect your confidence, and keep the secrets that you have in common.
3. That they inspire you and lift you to a higher plane of living, rather than drag you down to levels below your best.
4. That they remain true and faithful to you when you are in need or trouble.
5. That they be kind and helpful in their criticism of your weak points and help you to build upon your good qualities.
6. That they be unselfish even in the matter of

your friendship and do not monopolize all your time and attention.

The psalmist long ago said this of the fellowship some people have for each other:

“Behold, how good and how pleasant it is
For brethren to dwell together in unity!

. . . For there Jehovah commanded the blessing,
Even life for evermore. (Psalm 133. 1, 3b.)

Paul, the apostle, once described the kind of friendship which has this eternal quality about it when he said:

“Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth” (1 Corinthians 13. 4-8).

A beautiful example of the kind of tested friendship that never fails is to be found in the story of Charles Darnay and his friend, Sydney Carton, a tragic incident which forms an important part of the book, *A Tale of Two Cities*, by Charles Dickens.

GREATER LOVE HATH NO MAN THAN THIS¹

For centuries the poor in France had been ground under the merciless heel of a robbing nobility, the helpless victims of a decaying royal family. The life of a peasant was unbearable; he was overtaxed, starved, robbed, whipped, insulted, refused even decent burial when death came to end his sufferings.

When the people could stand their agonies no

¹ Adapted from *A Tale of Two Cities*, by Charles Dickens.

longer, a great wave of revolution overspread the country. The peasants resolved to put an end to aristocracy by putting to death every man, woman, and child in whose veins flowed royal blood.

One of the cruelest of the *seigneurs* under the old regime was the Marquis d'Evrémonde. He was one of the first upon whom fell the wrath of the peasantry; he was slain in his bed in his own chateau at the very beginning of the Revolution.

His nephew and heir had fled to England five years before, tired of the excesses of the nobles and anxious to see the day when the peasants could once again be happy. In England he had assumed the name of Charles Darnay, had found work as a tutor, and had been happily married. Charles and his wife, Lucie, had made many friends, among them a young man, Sydney Carton, who resembled Charles very markedly in a physical way, although morally he was much below him.

When Charles received news of the death of his uncle, he realized that he was now a noble of France, and the possessor of vast wealth and estates. He chose, however, to remain in England, where he was poor but happy, and requested that his estate in France be handled in such a way that the peasants would receive all the benefits from it.

Charles was about to settle himself to leading a middle-class life in England, when he received a letter from an old servant of his family to whom he was much devoted. The poor old man had been cast into prison for his devotion to the family d'Evrémonde and was in danger of becoming a victim of the guillotine.

Realizing that it was his duty to go to Paris and

try to obtain the old servant's freedom, Darnay took a hurried leave of his wife and child and was soon on his way. Even though he tried hard to keep his identity a secret, he had hardly arrived in Paris before he was recognized and cast into prison to await trial.

He was brought before the "Bloody Tribunal," that fiendish organization for the trial of aristocrats, and despite the earnest and forceful pleading of Doctor Manette, Lucie's father, Charles was sentenced to be beheaded.

On the day set for the execution, Sydney Carton arrived in Paris and gained admittance to Darnay's cell. Sydney felt that he, a man of little worth, could well be spared, whereas Darnay's wife, his child, and France needed him. Darnay did not quite understand the object of Carton's visit, and being taken suddenly unawares, was drugged by Carton, who quickly exchanged clothes with him and turned him over to an accomplice, who managed to deliver the unconscious Darnay to his friends outside the prison.

A few hours later Sydney Carton mounted the scaffold and gave up his life for his friend, Charles Darnay.

This man who was willing to sacrifice his own life that his friend might be saved makes us think of the greatest Friend of all the world who gathered his little group of intimate companions about him on the night before his death and spoke these words to them:

"Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No

longer do I call you servants; . . . but I have called you friends" (John 15. 13-15).

Then he went forth to prove his friendship by giving his life as a sacrifice for them.

From that time until to-day Christian people have rejoiced to think that Jesus is still a Friend to all who will follow him and do his bidding. And many people have lived their lives with a sense of this Divine Companionship. The following hymn expresses the prayer of one who longed for this friendship which makes life so worth while:

"O Son of man, who walked each day
A humble path serene and strong,
Go with me now upon life's road,
My Comrade all the journey long.

"So shall I walk in happiness,
So shall my tasks with love be fraught—
If thou art near to mark and bless
The labor done, the beauty wrought.

"O Son of man, who came and shed
A light for all the ages long,
Thy company shall make me glad,
Thy fellowship shall keep me strong."

SUGGESTIONS FOR THE WORSHIP COMMITTEE

What could be a more appropriate theme than *what it means to have Jesus for a friend*? The hymn above may well express our prayer.

For Scripture you may use Jesus' own words about friendship (John 15. 13-15). Someone might also give a brief talk on the subject: "What Jesus' Friendship Meant to His Followers."

A PRAYER

Our Father, Friend and Guide, we thank thee for Jesus, our Friend and Companion. Help us to learn from him what true friendship means; may we learn from him the art of making the kind of friendships that never fail. Keep all our friendships unselfish, pure and holy. For Jesus' sake. Amen.

SUGGESTIONS FOR THE PROGRAM COMMITTEE

1. During this friendship discussion it would be well to make sure that there are none in your class group who feel left out or lonely.

2. Have different members of the class ready to tell of friendships which did not fail. Included among these you may use that of Charles Darnay and Sydney Carton, Ruth and Naomi, David and Jonathan, Jesus and his friends. What secrets may we discover from their friendships?

3. The wise men from among the Hebrews had some very practical things to say about the secrets of lasting friendships. You will find some of these in Proverbs 14. 20-22; 17. 17; 27. 10a. How may this advice help us?

4. One of Job's bitterest disappointments was in the failure of his friends in his time of need. You will find what he said about this if you read in Job 6. 14-21. To what did he liken them? Have you ever known friends like that? But we may know there is one Friend who will never disappoint us.

For the class to think about and discuss:

(1) Think of several of the best friends you have ever had. Why did you enjoy and value their friendship? What qualities of a real friend did they possess?

(2) Think of certain persons whom you considered your friends, but who later proved themselves unworthy of your confidence. What did they do to violate your

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friendship? What qualities did they possess that finally brought the friendship to failure?

(3) What makes friendship *succeed*? What makes it fail?

(4) Are you a good friend? Do your friends trust you? Can they always rely upon you? What difficulty do you have in *making* friends, in being a friend?

(5) Why were the following friendships successful?

(a) David and Jonathan—1 Samuel 18. 1-5.

(b) Ruth and Naomi—Ruth 1. 6-18.

(c) Jesus and Mary and Martha—Luke 10. 38-42.

PREPARATION FOR SESSIONS XXIV, XXV AND XXVI

1. What makes one a *patriot*? When you say that a certain person is, or is not *patriotic*, on what do you base your judgment?

2. Here is a list of famous Americans. Would you call them all heroes and patriots? Read the list carefully, then select from it *ten* names that you regard as the very greatest. What makes these persons *great*? Add the names of several great Americans omitted from this list.

... Woodrow Wilson	... Theodore Roosevelt
... John J. Pershing	... Charles M. Schwab
... Andrew Carnegie	... Daniel Boone
... Abraham Lincoln	... Jane Addams
... Frances E. Willard	... Thomas A. Edison
... Henry Ford	... Robert E. Lee
... George Washington	... Frank G. Kellogg
... Charles A. Lindbergh	... Richard E. Byrd
... George H. "Babe" Ruth	... Owen D. Young
... Jacob Riis	... Alfred E. Smith
... Will Rogers	... Knute Rockne
... Herbert Hoover	... Booker T. Washington
... Alexander Graham Bell	... Ulysses S. Grant
... Robert Fulton	... Charles G. Dawes

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3. Now reduce your selection to the *five* greatest. Be prepared for Session XXV to tell what these *five* outstanding persons on your list have done to prove themselves great national figures.

4. According to your idea of the kind of person a patriot is, make a list of the outstanding patriots in your city or neighborhood. Why do you consider these persons patriots?

5. In what ways are you a patriot? In what ways do you *fail* as a patriot?

6. How may we demonstrate our love of country in time of peace?

7. Our country to-day is facing many very serious questions. How may you help to solve them? What should a Christian do with these questions?

(1) Prohibition and the Eighteenth Amendment.

(2) War and peace and our nation's international policies.

(3) The Negro question.

(4) Capital and labor.

(5) Home and family life, and its changed status.

(6) Problem of unemployment.

8. Find out what you can about the following and what they are doing for their countries:

(1) Mahatma Gandhi (India).

(2) Kagawa (Japan).

(3) Aygrey (Africa).

CHAPTER IX

LEARNING TO BE A GOOD CITIZEN

"O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam,
Undimmed by human tears!
America! America!
God shed his grace on thee.
And crown thy good with brotherhood
From sea to shining sea!

—*Katharine Lee Bates.*

It was election time and everyone was busy talking about who should be elected to office.

"We certainly need patriotic citizens these days if we ever did," said Carl to Harold as they entered the classroom.

"What do you mean by a patriotic citizen?" Miss White challenged the class.

These were some of the answers the class gave:

"To be a patriotic citizen, one must think his country is the best in the world," promptly answered Frank.

"It means standing by our country whether right or wrong," announced Tony.

"Being willing to fight, if necessary, to make our country come out on top," said Arthur.

"I think it means doing our best to help our country be the best she can possibly be, helping to right her wrongs and fight injustice wherever we see it," said James.

What do you think it means to be a patriot of your country? Would it not be interesting to discover what each member of your class thinks are the qualities belonging to a patriotic citizen?

Here you will find a list of qualities or characteristics of a patriot. Read the list over very carefully. Before each of the items listed, you will find three symbols, +, ?, -. If you think the statement is true of a real patriot, place a circle around the plus (+). If you think the statement is *not* true of a patriot, place a circle around the (-). If you are not sure whether the statement is true or false, put a circle around the question mark (?).

A PATRIOT

(Some characteristics of the good citizen and patriot which you may think most important have not been put down. Add as many as you choose.)

- | | | |
|-------|-----|--|
| + ? - | 1. | Obeys unquestioningly his country's laws. |
| + ? - | 2. | Always stands when the national anthem is played or sung. |
| + ? - | 3. | Wants immigration from other countries stopped. |
| + ? - | 4. | Pays his taxes promptly. |
| + ? - | 5. | Never criticizes his country's policies. |
| + ? - | 6. | Supports the Eighteenth Amendment and believes it can be enforced. |
| + ? - | 7. | Bears arms for his country in time of war. |
| + ? - | 8. | Thinks that Negroes should be treated as equals in all things. |
| + ? - | 9. | Opposes having the army and navy reduced in size and strength. |
| + ? - | 10. | Knows his country's history. |
| + ? - | 11. | Works, earns his own living, is not a parasite. |

- + ? - 12. Believes that the United States has always treated smaller nations fairly.
- + ? - 13. Wants the United States to join the League of Nations.
- + ? - 14. Has a picture of the President hung in a prominent place in his home.
- + ? - 15. Believes that anyone who refuses to fight in time of war should be put into prison.
- + ? - 16. Helps to keep his neighborhood, city or town clean and attractive.
- + ? - 17.
- + ? - 18.
- + ? - 19.
- + ? - 20.

WHO ARE THE PATRIOTS?

Who are the patriots? Who are the nation's greatest and most useful citizens? Who are the real builders of America? What have they done to make this "the land of the free and the home of the brave"?

If you were to choose twelve great patriots who have most helped to make America, what names would you select? Would they all be soldiers, generals, victors in warfare? Or would many of them be leaders and builders in times of peace?

PATRIOT AND CITIZEN—THE NATION'S BUILDERS

The nation's builders! Could we but turn loose our fancy there would march before us a vast army of men and women, and even children, who worked that our beloved America might stand supreme among the nations. Our country is more than land and mountains, rivers and lakes, plains, and valleys. It is *people* working together in building houses, schools, churches, hospitals, social service agencies,

art museums, and libraries. It is *government* organized to safeguard the rights of citizens. It is *hopes and ideals* for the future, when America shall indeed be the "land of the free and the home of the brave."

The nation's builders! Consider, if you will, those who make possible your day in school. First of all, there is the building itself. Who built it and who maintains it? Your answer will include a long list of workmen: architects, contractors, lumbermen, carpenters, miners, steel workers, brickmakers, masons, glass-blowers, slate workers, painters, plumbers, electricians, firemen, landscape gardeners, not to mention truck drivers, and excavators.

Then there are the textbook makers: paper manufacturers, printers, binders, and writers—an army in itself—who supply schools the world over with the materials of learning. There are teachers also, and supervisors, principals, athletic coaches, librarians, office secretaries, telephone operators, and school boards who determine what shall be taught and how the school should be run. Doctors, dentists, nurses, and psychologists contribute their share to the well-being of the school and the pupils. Janitors keep the building clean and well ventilated. Parents support the school with their interest and their co-operation, *and they pay the bills in taxes*. Bankers and business executives manage its finances, and experts in the best educational methods its policies. A great institution—the American public school! Made possible only by the co-operation of hundreds of people from all walks of life, from all parts of the country and even from many countries.

The public school is only one of the great enterprises of our national life. What of the great net-

work of railroads, interurban and bus lines and airways that spreads across the country, connecting the East with the West, the North with the South, cities and towns and country crossroads? Think of the planning involved and the people concerned in managing the enormous banking systems, stock exchanges, and boards of trade so that they may keep the business of the nation on a safe and profitable basis. We must mention also the great industrial concerns that supply us with electric power, household equipment, motor cars, clothing, and all manner of commodities. The farmers, dairymen, stock raisers, and coal miners contribute their full share to our health and comfort. Those who provide for our recreation and entertainment should not be omitted from this consideration, nor should we slight those whose talent in music and art and designing makes our world a more beautiful place in which to live. Each one of these needs real courage in our modern life to fulfill his part honestly and effectively in building America.

Whom else shall we include in our almost endless list of builders of the nation? Doctors, dentists, nurses, sanitary engineers, lawmakers, police officers, statesmen, and last but not least, religious teachers and leaders.

All about us are examples of men and women who have given without stint of their time, money, and ability in the building of our nation. In all walks of life, doing all kinds of work, these builders are found and well may we study their efforts.

The builder of the Panama Canal.—Our country was not a little surprised, some years ago, when Theodore Roosevelt, then President of the United

States, announced his choice of the engineer who was to build the Panama Canal. For years that gigantic engineering project had been under discussion in Congress, in the newspapers, and even in the schools. It was thought the most famous engineers in the world should be engaged to perform the great feat of binding the Atlantic Ocean with the Pacific.

George W. Goethals, an unknown army engineer, was selected for the work—his only recommendation for the task being a record of faithful service to his country. President Roosevelt saw in him a man who would not be downed by discouragement, who would not give up until he had done the work that he had set out to do, who had the training and the ability to build the Panama Canal.

Theodore Thomas—who taught the nation to enjoy music.—Whenever you attend a concert, or listen to some beautiful and inspiring music coming into your home over your radio, you have a chance to realize the debt you owe to another great American who labored that music might become the free possession and blessing of every American home.

When Theodore Thomas was ten years old, his family emigrated to America from Germany; this was in the year 1845. At that time there was little or no real music in the United States. A few people had learned to play the piano and cornet; there were a few brass bands. Here and there in the larger cities theaters employed a few musicians.

Thomas decided to devote his life to the cultivation of the public taste for instrumental music. After several seasons of occasional concerts he decided to organize an orchestra of his own, which afterward became the great Thomas Orchestra.

With no precedents, no traditions, and no predecessors, he did for music in the United States what the first settlers had done for religion. In his train have come orchestras, bands, and choruses of national and international fame. Throughout the land, in home and school and church, music has become one of our most priceless possessions.

Luther Burbank—our debt to him.—From his earliest days Luther Burbank loved to watch plants and flowers develop and bloom. Even as a baby he had smiled when his mother placed a flower in his hands. When he grew older, his health was not robust, so with great pleasure he devoted the whole of his life to the study of outdoor life. By chance he learned the great secret of cross-pollination, and as a result you and I enjoy eating a dozen new varieties of prunes; many new kinds of apples, peaches, and cherries; varieties of nuts and berries; grains and vegetables of a kind never seen before!

Burbank was more than a worker: he was an idealist and thinker as well. He said: "The greatest happiness in the world is to make others happy; the next greatest is to make them think!"

Such a man sets an example of the joy and success one may gain when his heart is in his work.

Jane Addams—The Spirit of Hull House.—Jane Addams may well be called the mother of Social Welfare Work in the United States. As a young girl she decided to devote her life to improving the lot of her less fortunate fellow men.

With the help of Miss Ellen Gates Starr, she established a social settlement known as Hull House in Chicago, Illinois. She soon became the head-worker, and the success of this house, which became

a great factor for good in the city, was largely the result of Miss Addams' rare executive skill.

In more recent years her interest and influence have extended throughout the world in all manner of philanthropic activities. She is especially concerned at the present time with problems of international good will and universal peace.

Abraham Lincoln—he will live forever.—Most of the great men of the ages have been misunderstood by those whom they tried to help. Saint Stephen was stoned, Jesus was crucified, Joan of Arc was burned at the stake, Sir Walter Raleigh was beheaded.

We need not turn back many pages in our own history to find a martyr for the cause of human betterment. Not yet a century ago a great statesman was toiling to preserve our union, giving his every thought to leaving his country better than when he found it. But he was hated by some, ridiculed by others and by still others entirely ignored. Yet he worked on, undaunted, against terrible odds, and his premature death did not end the cause for which he slaved.

The shot that killed Abraham Lincoln sounded to the world his greatness, and the great task which he could not finish was carried on eagerly by willing hands. Every American boy and girl reveres the memory of Lincoln and finds in his life and words a worthy example of the finest kind of citizenship.

"I am not bound to win, but I am bound to be true; I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right, and part with him when he goes wrong."

FOR YOU TO THINK ABOUT

1. What is a *good citizen*? What qualities does he possess? In the light of your answer to this question, consider the following examples of citizenship:

(1) A man refuses to obey the Eighteenth Amendment because he was in France at the time it was passed, and he did not have a chance to vote on the question.

(2) A bachelor objects to paying school taxes because he has no children.

(3) A young girl drives her car fifty miles an hour in a neighborhood seldom visited by traffic policemen.

(4) A woman neglects to vote in city, state, or national elections because she believes that a woman's place is in the home.

(5) A group of school boys amuse themselves throwing stones through the windows of a vacant house.

(6) A group of boys and girls returning from high school drive their car thirty miles an hour past a grade school just as the younger children are being dismissed.

(7) A family disregards the rules governing quarantine, and when one of their number has the scarlet fever, the others come and go as they please.

(8) A girl amuses her friends in a neighboring school by talking about her own school, criticizing her teachers in an unkind way, and making fun of the parties and athletic activities.

(9) In a certain school some of the pupils are never given a chance to compete in athletics or to share in the social life of the school.

2. After you have talked about these examples of citizenship, give examples of right or wrong ideals of citizenship that have come under your own observation.

3. Write your own *code* of citizenship and try to put it into practice.

4. Under what conditions do you find it *easy*, *hard*, to be a good citizen? Who is your *ideal* of good citizenship? Why?

We will never bring disgrace to this, our nation, by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks. We will work and fight for the ideals of our nation both alone and with others; we will revere and respect our nation's laws and do our best to invite a like respect and reverence in those about us who are prone to annul and set them at naught; we will strive unceasingly to quicken the public's sense of civic duty; thus in all these ways we will transmit this nation not only not less but greater, better, and more beautiful than it was transmitted to us.

(Athenian Oath of Citizenship.)

SUGGESTIONS FOR THE WORSHIP COMMITTEE

This service of worship should inspire every member of the class to become a better citizen than he had ever dreamed of being before. If this service comes at the Thanksgiving season, the story of the Pilgrims and their dreams for a country where they might worship God without molestation may be told.

The story of the writing of the song, "America the Beautiful," is interesting. It is said that Katharine Lee Bates, a professor at one of the Eastern colleges, took a trip across the country from the East to the West Coast. What she saw on this trip inspired her to write the song. Can you imagine what part of the country made her think of each of the different phrases she uses to describe the varied beauties of our country? Her trip was during the year of the World's Fair in Chicago, and there she saw the white buildings of the Exposition which suggested to her the thought of the last stanza.

This song with its story might be used for the service. Another hymn which would be appropriate is the following:

"Hail the hero workers of the mighty past!
They whose labor builded all the things that last,
Thoughts of wisest meaning, deeds of noblest right,
Patient toil in weakness, struggles in the night;
Hail, then, noble workers, builders of the past,
All whose lives have blest us with the gains that last.

"Hail ye, hero workers! who to-day do hear
Duty's myriad voices, sounding high and clear;
Ye, who quick responding, haste ye to your task,
Be it grand or simple, ye forget to ask;
Hail ye, noble workers, builders of to-day,
Who life's treasures gather that shall last away!

"Hail ye, hero workers! Ye who yet shall come,
When to this world calling all our lips are dumb!
Ye shall build more nobly, if our work be true,
As ye pass life's treasures on from old to new.
Hail ye, then, all workers, of all lands and time,
One brave band of heroes, with one task sublime."

—*Anna Carlin Spencer.*

Members of the class group may be asked to prepare very brief but inspirational stories of three or four of American's greatest citizens who have helped to build American ideals.

Or you may wish to have before the class pictures of three or four great American citizens which you would unveil after a brief story of the contribution of each has been given.

An appropriate Scripture passage would be the roll call of Hebrew heroes found in Hebrews 11.

A PRAYER

God of all nations, our loving Father, we thank thee for all these men and women of the past who have toiled and sacrificed to make our country better. Grant that we too may make our contribution to the welfare of our country and to the welfare of the world through our country. In Jesus' name we pray. Amen.

SUGGESTIONS FOR THE PROGRAM COMMITTEE

It would be a good plan to suggest to the class that they be watching in the newspapers and magazines for any articles or news items that will show people's ideas about patriotism and good citizenship.

The committee should also be on the alert for recent live problems in good citizenship in the school and community which concern junior high-school boys and girls. There may, for example, be the problem of care of public buildings, parks, etc. These might be substituted for the problems on page (111).

A committee might again be appointed to compile the results of the check list. Points on which there is a difference of opinion should be suggested for discussion in the class group.

The class might make a list of the different people who help to build American life, listing public leaders who have made significant contributions in each field. Members of the class may wish to find out more about some of those mentioned. In that case your teacher will have the names of books to which they may be referred.

The problems on page (111) will furnish ample opportunity for discussion. If the time is limited, the committee should select or give the class a chance to choose those which they feel are most interesting and important.

The forming of your own code will be a most important part of your responsibility as a class group. Each

member should have a real share in formulating this; and when it is completed, it should be voted upon by the class. Then a good copy of it may be made and presented to your principal or home-room teacher. Perhaps copies might be made so that each member of the class may have one.

PREPARATION FOR SESSIONS XXVII TO XXX

1. What kind of a world do you want to live in five, ten, twenty, or fifty years from now? Does your present world satisfy you? Why, or why not? If you were given a chance to rebuild it, what change would you make? Why? How?

2. What kind of a world do you think ours will be ten, twenty or fifty years from now? Which of the following would you like for the world you are to live in?

(1) The white race has relinquished its social, political, economic and religious supremacy to the yellow race.

(2) Religion is very largely ignored and the church has more or less gone out of business.

(3) Problems of international life are settled by means of an effective league of nations or international court, instead of by means of war.

(4) Men and women share and share alike in all the opportunities, relationships, and obligations of national, social, and individual life.

(5) Children are the possession of the state, the home and family mode of life having been discarded.

(6) War is carried on by means of poison gas and disease bombs aimed at civilian populations.

(7) Wealth, even more than to-day, is concentrated in the possession of a very few.

(8) All boys and girls, regardless of background or social standing, have a chance to go to college and prepare for "white collar" jobs.

(9) Work is so completely mechanized that the number of workers required by industries is vastly reduced, and working hours are cut to three or four hours a day.

(10) Prohibition is an actual fact, universally accepted.

(11) Definite cures are known and made available for the treatment of cancer.

(12) Capital punishment is no longer tolerated or practiced.

(13) The principle of good will and justice will prevail in all human relationships.

3. Which of the preceding characteristics or conditions do you think will be found in to-morrow's world? Will they be to the advantage or disadvantage of to-morrow's world?

4. How different is the world you live in now from the world in which your parents or your grandparents lived when they were your age? Talk with some man between sixty and seventy years of age who has a reliable memory, and ask him to tell you

(1) In what ways our world differs from the world in which he lived at your age.

(2) What were the most attractive features and the most unattractive features of his world. The things he enjoyed most, or least.

(3) In what ways standards of right and wrong have changed since his youth.

(4) What was the attitude of young people in his day on such questions as war, Prohibition, religion, education.

(5) What were the major problems of his day, the issues that concerned the public mind.

(6) What he thinks about present-day youth.

5. When you have heard his comparison of his world with yours, draw your own conclusions as to (1) the

advantages and disadvantages, (2) the difficulties, (3) the opportunities of your world as compared with his.

6. What responsibility do you have for to-morrow's world? What should be your attitude on such questions as

- (1) War and peace,
- (2) Money—its acquisition and use,
- (3) Prohibition,
- (4) The church and the part it should play in to-morrow's world,
- (5) Inter-racial relationships,
- (6) Home and family life,
- (7) Government?

7. One of the most gigantic problems faced by our present world is that of how to adjust international affairs without recourse to war. How would you answer the following questions?

(1) When, if ever, is war justified as a means of settling international disputes?

(2) Does war settle who was right? Is it true that it usually creates greater difficulties and problems than it settles? For example, mention certain great problems that grew out of the Civil War. Out of the World War.

(3) Is war the only method available for settling difficulties between nations? If not, what other methods are at hand?

(4) Is war ever a constructive method? Give your reasons with examples.

(5) Should a Christian bear arms? Refuse to bear arms? Under what conditions might a Christian bear arms? Refuse to bear arms?

(6) What does the term "pacifist" mean to you? Do you know any pacifists? If so, ask them to give you their reasons for being pacifists; to tell you why and how they became pacifists.

8. In preparation for Sessions XXVIII and XXIX seek an interview with as many of the following persons as possible: (1) a veteran of the World War, (2) an active supporter of an increased armament program on the part of our nation, (3) a student of political science and economics, (4) a pacifist, and try to find out from them their views on the preceding questions.

9. What do you think is the best way, the Christian way, of securing peace? Of training the young in the ways of peace? Do you think the time will ever come when "wars shall be no more"? Give your reasons.

CHAPTER X

AT WORK FOR TO-MORROW'S WORLD

"These things shall be—a loftier race
Than e'er the world has known shall rise
With flame of freedom in their souls,
And light of knowledge in their eyes;
They shall be gentle, brave and strong,
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth, and fire, and sea, and air.

"Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.
New arts shall bloom of loftier mold,
And mightier music thrill the skies,
And every life shall be a song,
When all the earth is paradise."

—*John A. Symonds.*

TO-MORROW'S WORLD

THREE white-haired old men stood watching an Armistice Day parade pass by.

One said to the others, "I wonder what our country will be like one hundred years from now."

"It will be a safe country to live in, for our young soldiers growing up will see to that. They will protect it from the enemy," answered one.

The third one said, "It will be a safe and good country to live in, for our young people are learning

the ways of peace and good will and service to others."

Which of these old men do you think was the truer prophet? What is the secret of a better country and world to-morrow—great armies safeguarding national interests or a generation of men and women who have learned the ways of peace and good will?

WORKING FOR PEACE IN TO-MORROW'S WORLD

In the heart of every true American is a deep-seated love of country, expressed in the desire to make America the greatest of all nations. Not all Americans, however, agree as to how that desire is to be realized. Some believe that we should remain aloof from the rest of the world, build up our maximum strength, then protect it from all on-comers by the greatest army and navy in the world. They say that our nation should never be the aggressor in a war, but that it should be prepared at any time to fight, when its institutions, its markets, its citizens, its rights are infringed upon. Its policy of "splendid isolation" shall be supported by a military machine, perfect in every detail and prepared on a moment's notice to jump into action. America first!

There are others who think of our greatness in quite different terms. They say that we should build up our national business and industrial life with a view to serving not only our own people but the world as well. They want the United States to take her place as a leader among the nations of the world, a leadership achieved not through military or economic imperialism, but through ideals of good

will, co-operation and genuine Christian brotherhood manifest toward all mankind of whatever race or nation. They have no confidence in the instruments of war as a means toward permanent and universal peace. With Lynn Harold Hough they say: "A peace based upon sentiment is a peace which invites the exploiter. A peace based upon unethical force is the peace of slaves. A peace based upon organized and powerful good will, ready for every contingency, is a peace wherein lies the hope of the world."¹

In the past, the nations of the world have placed great dependence on war as a means of adding to their territory, subduing their enemies, reducing internal strife and settling all manner of disputes. What can we say of this method to-day? Is it the best and only way of adjusting national and international difficulties? Is it in keeping with the principles of Jesus, and is it useful in making our world Christian? Let every youth face these questions fairly and honestly, then arrive at his answers in a truly Christian way.

Ideas of men and nations have changed greatly on the subject of war as a method of national defense. Study carefully the following analysis in an attempt to discover what attitude a Christian should take on the question. Is to-morrow's world to be built only to be destroyed by a greater and more destructive war than the world has ever known? Or is it to be built in such a way as to make war unthinkable and impossible? The answer lies with others, who, like yourself, are building to-morrow's world.

¹ From *The Clean Sword*. Used by permission of The Methodist Book Concern, New York.

THE METHOD OF WAR AND THE
GROWING SPIRIT OF PEACE

1. *America is God's own country. We are the chosen people. We are justified, therefore, in keeping weaker groups under our control and supervision.*

- (1) Do you believe this to be a true statement? Present your arguments to prove or disprove it.
- (2) Would citizens of other nations claim the same for their nations? English? German? French? Japanese? Give your reasons.
- (3) According to this statement is the United States justified in its attitude toward and treatment of Nicaragua? Is Great Britain justified in its Indian policy? Give your reasons.

2. *God is always on the side of right. Right always wins. This is the reason why the United States has never lost a war.*

- (1) Does God sanction war? Give your reasons.
- (2) If God, according to this statement, is always on the side of right, is a nation justified in going to war for what it thinks is right? Give your reasons.
- (3) Are we correct in assuming that God brings victory to one army in a war to show his disapproval of the army that is defeated? Give your reasons. Apply your answer to certain groups or nations who have suffered defeat in war, such as the Southern Confederacy, Germany, Great Britain and our two wars with her.
- (4) What other methods, besides war, could be used to make the cause of righteousness win? Show the superiority of these methods over the methods of war.

THE BIBLE AND THE PROBLEM OF
PEACE AND WAR

1. *An Old Testament ideal delivered to the children of Israel by all their leaders.* How far have we advanced beyond it? Moses used this argument in pacifying the tribes of Gad and Reuben:

"And Moses said unto them, If ye will do this thing, if ye will arm yourselves to go before Jehovah to the war, and every armed man of you will pass over the Jordan before Jehovah, until he hath driven out his enemies from before him, and the land is subdued before Jehovah; then afterward ye shall return, and be guiltless towards Jehovah, and towards Israel; and this land shall be unto you for a possession before Jehovah" (Numbers 32. 20-24).

2. *The Ancient Hebrews justified their wars on these grounds. Jehovah was always at the head of their army.*

"And they made war with the Hagarites, . . . and they were helped against them, and the Hagarites were delivered into their hand, and all that were with them; for they cried to God in the battle, and he was entreated of them, because they put their trust in him. . . . For there fell many slain, because the war was of God" (1 Chronicles 5. 19-22).

"Because thou obeyedst not the voice of Jehovah, and didst not execute his fierce wrath upon Amalek, therefore hath Jehovah done this thing unto thee this day. Moreover Jehovah will deliver Israel also with thee into the hand of the Philistines" (1 Samuel 28. 18-19).

3. *Force must be met with force. A bully responds to no other method.*

- (1) According to this statement, what are the advantages and disadvantages of disarmament as a national policy? Would the United States, Great Britain, Japan, France, Germany, and Italy *dare* disarm? Why, or why not? Even if one of the other nations disarmed, could the United States afford to reduce its army and navy? Why, or why not?
- (2) What would you do if your next-door neighbor poisoned your dog? If one of your classmates "tattled" to the teacher about some misbehavior in your past? If someone deliberately punctured the tires of your father's car? How would you "get even"?
- (3) Suppose that the results of the new tariff bill should result in misunderstandings and threaten to bring on a war with Japan, or Great Britain, what should our government do?

4. *There is adequate national safety only in a powerful system of national defense.*

- (1) Can we trust the other nations, if we disarm? Will reducing the size and strength of our army and navy be an open invitation to the rest of the world to make war upon us?
- (2) What is an adequate national defense? Is it to be found in armies and navies, battleships and machine guns, military training and conscription? Or, is it to be found in education for peace, intelligent good will among the nations, an economic system that is just and righteous, devotion to the ideals of Jesus? Give your reasons.

3. *This was one of the cardinal features of the old Mosaic law.* How far have we advanced beyond it? What did Jesus substitute for it?

"And if a man cause a blemish in his neighbor; as he hath done, so shall it be done to him: breach for breach, eye for eye, tooth for tooth; as he that caused a blemish in a man, so shall it be rendered unto him" (Leviticus 24. 19-20).

"And thine eyes shall not pity; life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot. When thou goest forth to battle against thine enemies, and seest horses, and chariots, *and* a people more than thou, thou shalt not be afraid of them; for Jehovah thy God is with thee" (Deuteronomy 19. 21; 20. 1).

4. *The keynote of peace was sounded by the Hebrew prophets who dreamed of a better world.* Do we share their faith?

"And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever" (Isaiah 32. 17).

5. *War is destructive. It is better for a nation and for the world to devote itself to developing its natural resources, promoting its educational system, and learning the ways of peace and good will.*

- (1) How much does it cost to build a modern battleship? What would that same amount of money provide in school buildings, hospitals, institutions for the insane, methods for retrieving poverty and suffering, maintaining churches?
- (2) It has been said that the World War cost \$9,000,000 an hour, or \$216,000,000 a day. How would you spend the cost of one hour of war, if you had a chance to use it for some constructive purpose?
- (3) How may a nation provide to do away with war as a national policy? What should and could be substituted?

6. *War is unthinkable in a world where God is Father and all men are brothers.*

- (1) Do you agree with this statement? Are all men brothers? Give reasons for your answers.
- (2) Is it possible to put Jesus' ideas of peace and brotherhood into operation in our world? Why, or why not?
 - a. If not, what will be the final outcome of our so-called Christian civilization?
 - b. If so, when and how should we begin?

5. *Can we afford to put this principle into practice? How shall we go about it?*

"And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, . . . And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2. 3-4).

6. *Is the Golden Rule practicable among nations? What did Jesus teach concerning ways of living together in peace?*

"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them" (Matthew 7. 12).

"Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

"Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven" (Matthew 5. 38-45a).

"Blessed are the peacemakers: for they shall be called sons of God" (Matthew 5. 9).

MESSENGERS OF PEACE

It was all over! The Armistice had been signed! All the months of killing and starving and freezing were to become but a memory. A tired soldier fell on his cot, exhausted, too weary to unfasten his boots or to remove his coat.

As he slept, four dim figures came and stood before him. They looked at him and laughed, not a laugh of derision or contempt, but a low, sad laugh of pity. On the sleeping soldier's face played a smile of satisfaction—the war was over, his side had won. In his dreams he saw himself a hero who fought bravely in a war to end war, a war to make the world safe for democracy. The dim figures continued to smile down upon the sleeping form and then they began to speak.

"I," said the tallest of the four, "fought with Cæsar in Gaul. Our cause was a holy one. Unto us was given the task of insuring the world's civilization. But whence is the Roman culture fled? We were told that if we sacrificed our lives, it would be saved forever!"

"My life I gave in Palestine," said another. "With Richard Cœur de Lion we fought to bring an end to the persecution of Christians for all time. Thousands of brave Crusaders answered the call and gave their lives—for what? To add glory to the name of a prince!"

"I was an archer with William the Conqueror," said a third. "We went to England to conquer and convert the heathen Saxons, only to find them less blood-thirsty and more Christian than ourselves. I fell at Hastings before I learned, as did my com-

rades, that the word of princes cannot always be trusted."

"I fought for the Holy Alliance with Wellington at Waterloo," said the last. "We were told that we struggled to end tyranny and oppression, and to rid the earth of usurpers. In death we learned that ours was a battle for the jealousy of kings, and the avenging of royal pride that had been hurt."

The four soldiers of the ages melted away before the brilliance of the morning sun and in their place was left a shield bearing the motto: "Put up again thy sword into its place: For all they that take the sword shall perish with the sword."

The youth stirred uneasily, breathed a weary sigh—and was awake!

A PRAYER FOR PEACE AND BROTHERHOOD²

O Lord, our spirit cries out to thee in revolt against the ceaseless horror of war, and we know that our righteous anger is answered by thy holy wrath. Break thou the spell of the enchantments that make the nations drunk with the lust of battle and draw them on as willing tools of death. Grant us a quiet and steadfast mind when our own nation clamors for vengeance or aggression. Strengthen our sense of justice and our regard for the equal worth of other people and races.

Grant to the rulers of nations faith in the possibility of peace through justice, and grant to the common people a new and stern enthusiasm for the cause of peace.

² From a prayer by Walter Rauschenbusch.

SUGGESTIONS FOR THE WORSHIP COMMITTEE

Centuries ago a great statesman had a vision of a world in the future which should be at peace. He pictured all the nations climbing Mount Zion to learn from Jehovah of his ways. This was the prophecy he gave:

"And they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2. 1-5).

This prophet pictured a time which was coming when the Prince of Peace shall rule over the nations. Then, he said,

"The stamping warrior's boot,
The blood-stained war-attire,
Shall all of them be burnt,
As fuel for the fire."

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

You will find the passages which give his glimpses into the future in Isaiah 2. 1-5 and Isaiah 4, 7.

A LATER PROPHET OF PEACE

One of our American poets once went into an arsenal. As he looked at the walls piled high with guns and arms for warfare suddenly the aspect of the place changed and he seemed to see in their place an organ with rows and rows of pipes. And this organ was pealing forth the harmonies of peace. This is the way he expressed it in his poem, "The Arsenal at Springfield."

"Ah! what a sound! The infinite fierce chorus,
The cries of agony, the endless groan,
Which, through the ages that have gone before us,
In long reverberations reach our own.

"The tumult of each sacked and burning village;
The shout that every prayer for mercy drowns;
The soldiers' revels in the midst of pillage;
The wail of famine in beleaguered towns.

"Down the dark future, through long generations
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, 'Peace!'

"Peace! and no longer from its brazen portals
The blast of war's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise."

—Henry W. Longfellow.

LEARNING THE WAYS OF BROTHERHOOD

How big is your family? If you call God your Father, whom do you call your brothers and sisters? Only those persons whom you like? Only those who belong to your race, or church, or social set? Read this list very carefully. Exactly what feeling does each of the following names inspire in you? What ones of the persons or groups mentioned here do you want to include in God's family?

Jew	Greek
Eskimo	Chinese
Catholic	French
Negro	Hungarian
British	Japanese
Cripple	German
Mohammedan	Siamese
Mexican	Servant
Scotchman	Pole
Gangster	Bolshevist

Have you made your selections fairly? Why would you choose some and not others? How big do you think

God's family really is? Are you sure that you really belong in it? Give your reasons. How does one really become a member of God's family? Is one born into it or does one work for his place in it? Give your reasons. Does the Bible throw any light on these questions? Find the following references and study them carefully:

Matthew 7. 12	Matthew 22. 35-38	Luke 10. 25-37
Matthew 5. 43-45	John 4. 7-14	Acts 10. 9-16
		Acts 1. 8

EDWARD A. STEINER—

HE TEACHES THE MEANING OF BROTHERHOOD

A man who has been really successful in promoting brotherhood in God's family here in America is Edward A. Steiner, a Jewish boy born in Europe. Distressed by the injustices of his own country, he fled to America and arrived in New York City friendless and without money. Starvation was not far in the distance when he finally found work in a "sweatshop." Not being fitted for this type of work, he was a failure and was discharged at the end of two weeks.

He worked at odd jobs for a time, but the great urge came upon him to "go West" and try his fortunes in a new land. Having no money he began, with great obstacles, to work his way West. When he arrived in Pittsburgh, he was almost desperate but not so desperate as to accept a rather lucrative offer to become a saloonkeeper. His distaste for liquor and the fineness of his early training made such a job unbearable to Steiner. Many were the experiences of this gifted youth in his trip across our country. He was unjustly jailed in Pennsylvania, robbed in Chicago, and unkindly treated by a Minnesota farmer.

In Illinois he made some friends who influenced him to return East and study to become a rabbi. Just before he reached Oberlin, Ohio, on his journey, he was again robbed and hurled from a moving train. In Oberlin he

became earnestly converted to the religion of Jesus Christ and in due time graduated from the Oberlin Theological Seminary. After filling successfully several pastorates, he was called to the chair of Applied Christianity in Grinnell College.

His popularity and fame as a writer and lecturer upon themes of human brotherhood have grown steadily. Edward A. Steiner has come to represent a great American idea—that underneath the surface, a man is a man, regardless of his race, condition, or nationality. He has hoped and prayed that in America the Christian Church might be the means of drawing together Jew, Italian, Chinese—all the nationalities under the sun into God's one great family.

For you to think about:

1. What does the word "brotherhood" mean to you? Do you think that it is possible to have in our world a *brotherhood of men*? Give your reasons.

2. What did Jesus teach on this subject? Do you think he believed in the *brotherhood-of-man* ideal? Give your reasons. From your knowledge of conditions in Jesus' world, point out what you consider to be the greatest hindrances to the realization of this ideal in Jesus' day. From your knowledge of our own world, point out what you consider to be the greatest hindrances to the realization of this ideal in our own day.

3. Are you being *fair* in your attitude toward other races or nations? Are you *Christian* in your attitudes?

4. Have you ever tried to overcome your prejudices? What method did you use? Give examples. On the basis of your own experience, do you think it is possible to overcome such prejudices? Give your reasons.

5. How may you learn to be a useful member of God's family? What nations and races and creeds are you willing to admit to membership in God's family? Give ex-

amples. How may God's family grow in happiness and in the spirit of brotherhood?

6. Look up material and be prepared to report at either one of the next two sessions upon the following:

(1) To what *race* does each of the following belong?

Einstein,	Disraeli,
Mendelssohn,	Columbus,
Roland Hayes,	Booker T. Washington,
Sun Yat Sen,	Julius Rosenwald.
Mahatma Gandhi,	

(2) What has each of the following races contributed to the civilization of the world, to the life of our country?

- (a) The Jews,
- (b) The Negroes,
- (c) The American Indians,
- (d) The Chinese and Japanese,
- (e) Indians (of India).

(3) Be prepared to report briefly on the one of the following topics that interests you most:

- (a) Gandhi's contribution to the world.
- (b) George Washington Carver.
- (c) Julius Rosenwald—a Jewish philanthropist.
- (d) The white man's debt to the American Indian.
- (e) What can we learn from China?
- (f) What can we learn from Japan?
- (g) Negro spirituals.

LOOKING UNTO JESUS

"Now faith is assurance of *things* hoped for, a conviction of things not seen.

"And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made

strong, waxed mighty in war, turned to flight armies of aliens: . . . and others were tortured, not accepting their deliverance; that they might obtain a better resurrection: and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth.

"Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of *our* faith" (Hebrews 11. 1, 32a, 33-38; 12. 1, 2a).

A cloud of witnesses—we are not alone in our efforts to learn how to live, or in our struggles for a better world. We have the examples, the hopes, the achievements of countless numbers of brave and daring men and women who had the faith and the courage, coupled with wisdom, to make their dreams come true, to add their contribution to the building of God's world.

It is not difficult for us to believe that they still live—that great army of scientists, explorers, statesmen, authors, teachers, inventors, philosophers and preachers; they live on in the cause they served, in the contributions they made, in the good they did, in the very lives they lived. George Washington lives in the impress of his work and ideals upon American government. Thomas Jefferson lives in his liberal principles of democracy as the strength of our nation. Abraham Lincoln lives in the broad sympathies expressed in his Gettysburg speech and in his Second Inaugural Address, and in the ideals of honesty and justice revealed in his great personality. Woodrow Wilson lives in his hopes for peace and universal good will, in his life and works as educator, historian, states-

man. Alice Freeman Palmer lives in the example of her forceful, useful life as president of Wellesley College, and in the impetus she gave to the enterprise of education for women. Frances E. Willard lives in the cause of temperance which will one day be won, due in large part to the efforts of millions of women who support the cause for which she lived and died. Alexander Graham Bell lives in the world brought closer together by his invention of the telephone. Thomas A. Edison lives in the world to which his genius brought light and safety and freedom from the drudgery of unbearable physical toil. Beethoven, Handel, Haydn and MacDowell live in their symphonies, oratorios, concertos, and songs. Michael Angelo, Fra Angelico and Raphael live in the art they created. Martin Luther, John Knox, John Calvin, Phillips Brooks, Horace Bushnell live in the works they wrought, in the causes they served, in the lives they made freer and richer by their insight into the nature of God's relation to his children. They live! A great cloud of witnesses!

Jesus lives! Jesus of Nazareth, who walked this earth nineteen hundred years ago, lives and is more vitally real to millions to-day than he ever was before. No word did he write; no church did he found; yet no name is so frequently and universally spoken as his. No other life or character has received the consideration or exerted the influence that his has accomplished. He lives and works to-day through his life and teachings of twenty centuries ago and through his spirit which works in the hearts and lives of men and women to-day.

He is more than a memory, more than a hazy fact in history, more even than an idea or a force; he is a living, vibrant, active, persistent personality at work in our world. He is real and forceful, inspiring and commanding. His triumphant life broke for all time the shackles of death. Because he lives, all others live too, and so may we. Ours is the task to live abundantly, usefully, and well, that we may take our full place in the building of to-morrow's

world, so that those who live in to-morrow's world may count us among those to whom they are most grateful for having built so fair a world.

Seeing we are compassed about by so great a cloud of witnesses—let us run with patience the race that is set before us, *looking unto Jesus!* What may we see in Jesus? What shall we see in him?

Looking unto Jesus—we shall see one who cultivated his own personal religious life! He prayed, he studied the Scriptures, he went to the synagogue service, he sought and found God, he kept his spirit fresh and vital by living very close to the source of spiritual power—God. We read in the Bible that “he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day” (Luke 4. 16a). Apparently his spiritual nature became hungry and thirsty as ours becomes. He found food, fellowship, and help in the service of the synagogue, as we are able to find in our church to-day. He needed that service to help him live each day at his best.

Jesus studied the Scriptures, for on this same Sabbath day in the synagogue, “there was delivered unto him the book of the prophet Isaiah. And he opened the book” and read:

“The spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the
poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable grace of the Lord” (Luke 4.
18-19).

In time of sorrow and need, temptation and doubt, Jesus found in the sacred writings of his fathers, comfort and strength, guidance and wisdom. His spirit was made rich and his life beautiful by constant study of what

those who had gone before had discovered about God and his work.

Jesus prayed. We may see him, whenever he was in deep need, in painful distress, facing some great task or an awful cross, deep in prayer. We are told that on that dark night in the garden of Gethsemane, while his three trusted friends slept, he prayed until sweat, like drops of blood, stood upon his forehead. And such a prayer!

"If it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."

The next day he carried his own cross through the crowded unfriendly streets of Jerusalem to the hill, Golgotha, and there he was crucified. But on the cross he prayed another prayer, that has rung down through the ages, a rebuke to the small, petty natures of men, "Father, forgive them; for they know not what they do."

Looking unto Jesus—we shall see one who went about doing good, who directed his every thought and effort to helping those in need. When we see little children or men and women hungry or thirsty or in need of clothing, we learn that Jesus would have us feed the hungry and the thirsty and share our clothing with those who are in need. Suppose some strange boy or girl joined our class. Perhaps his or her clothes are not as good as ours. Possibly he does not know quite as much as we do, yet loyalty to Jesus leads us to extend our friendship to this boy or girl. If Jesus were speaking to us to-day, he would probably say that the boy or girl who will grow to be the best, most worth-while man or woman is the one who is continually looking for some person less fortunate than himself, someone in real need, and tries to give him an equal chance in life with other people. In our relation to others Jesus sums up in these words, "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them" (Matthew 7. 12a).

Looking unto Jesus—we see a strong, brave, courageous leader. He was, above all other things, a leader. When

he taught, it was "as one having authority, and not as the scribes" (Matthew 7. 29). He spoke in the simple, direct language of his day, that his followers could grasp. His sympathetic understanding of his people's needs drew them to him. They sensed his power, they were drawn by his magnetism, they trusted his plan, they worshiped his goodness, and desired to be like him. He stands before us to-day

Unselfish—He thought of his own needs, his own safety last.

Brave—He was unafraid no matter what the danger. He told his disciples to fear not those who would kill the body, to fear only those who would kill the spirit.

Humble—He took no credit unto himself. He desired only to do God's will. "I do always the things that are pleasing to him" (John 8. 29).

Strong—He was able to endure hardship, to suffer pain and privation, to deny himself personal comforts, to work without ceasing in order to accomplish his purpose.

Tender—He loved flowers, birds, sunshine, and storm. He saw God in beauty and in little children; he found the key to the kingdom of heaven.

Steadfast—He could not be moved. Once his mind was made up, nothing could change it. His disciples urged him to remain away from Jerusalem, but once having determined to go, he could not be dissuaded, even though to go meant certain death.

Tolerant—He tried to see good in all people, to understand the point of view of those who plotted against him.

Looking unto Jesus—we see what God the loving Father is like.

Looking unto Jesus—we see an example of how we should live if we would work with him in building to-morrow's world after his dream for the kingdom of God. To-morrow's world! What kind of a world do you want it to be? True, you have been asked that question before, but you are asked to answer it now with your eyes fixed

on Jesus. What kind of a world do you want to-morrow's world to be?

A world where—

Unselfishness and kindness prevail and make people happy.

Boys and girls, men and women tell the truth, are honest and fair in all their dealings.

There is no color line. All are treated as equals, as children of the common Father, God, as brothers of the common Saviour, Jesus, as our brothers.

Poverty is reduced and all have a chance to work and live happily and usefully.

All may have the chance to learn what the schools can teach them concerning how to grow up to be strong and well, how to be educated according to their ability, how to work and share in the world's toil and profit.

War is no more and nations live at peace, having confidence in one another, being able to settle their differences by peaceful means.

Jesus and his way of life shall reign supreme in the hearts and lives of men and women, boys and girls, so that they find in him the pathway to God.

Look unto Jesus!

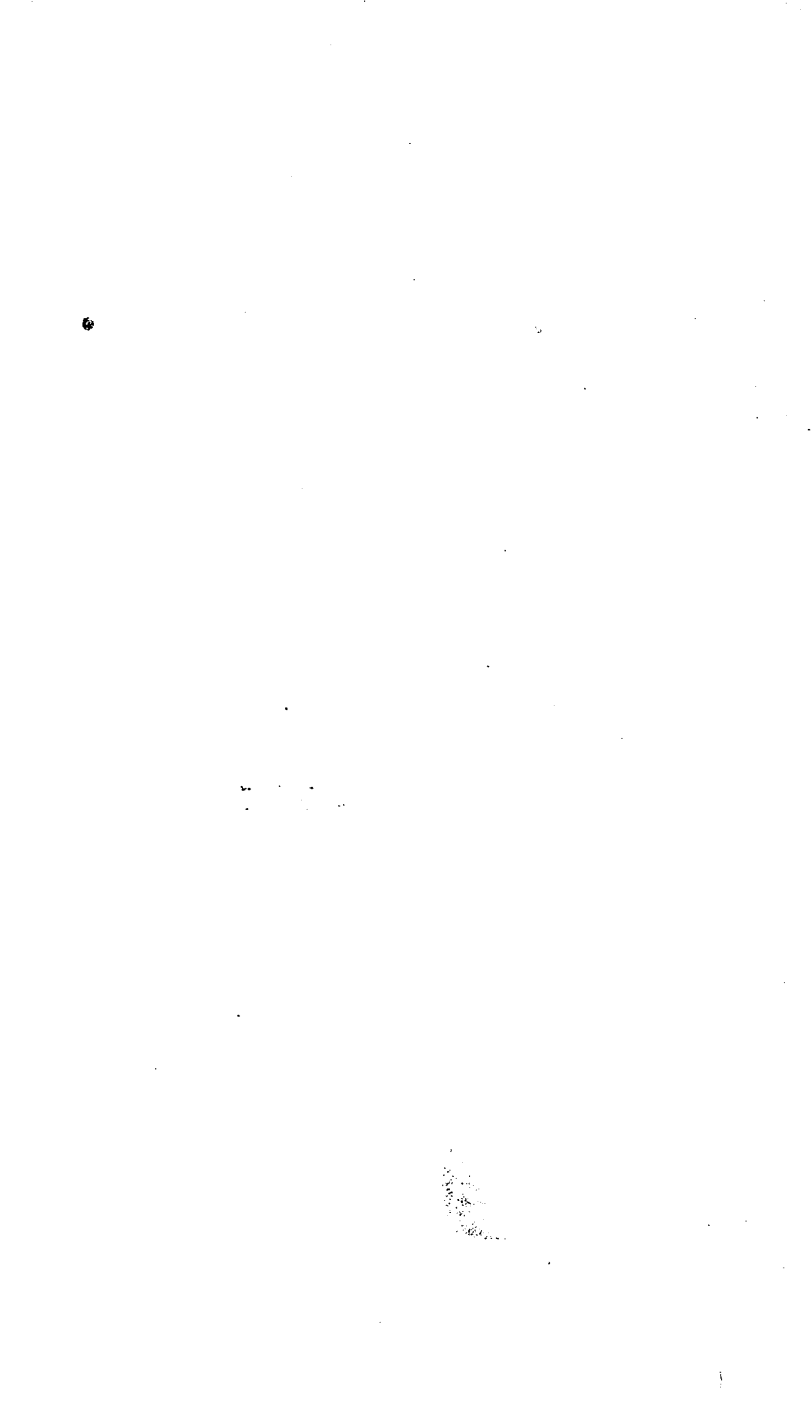
Find in him your way of life!

Work with Jesus!

Share with him the tasks of to-morrow's world!

Live like Jesus!

And discover the secret of his power over lives.



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BV 1587 .H41	Hawthorne Looking at life with boys and girls
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OCT 20 '36	<i>1513 E. 57th St</i>
FEB 24 '37	<i>M. H. Williams</i>
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